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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

THE PHYSICAL BASIS OF MEMORY.

BY PROF. PAYTON SPENCE, M. D.

Nothing can be more unphilosophical than to endeavor to explain a phenomenon by supposing that it is the product or outcome of the operations of a hypothetical element, entity or principle which is further supposed to be exactly qualified to bring about the phenomenon that we seek to explain. Yet, when the puzzling phenomena of mind are under consideration, we find most persons falling into this easy but vicious method of accounting for them. They reason thus: Matter cannot feel, matter cannot perceive, matter cannot think, therefore there must be a spiritual element in us that does our feeling, perceiving and thinking. This is but a repetition of the infantile process of reasoning which asserts that the earth cannot support itself, therefore it is supported by an elephant. No one knows positively that matter cannot perform any or all of our mental functions. He simply knows that he does not understand and cannot conceive how matter can perform such operations. And when he attempts to solve the difficulty and to make those functions intelligible by saying that there must be a spiritual principle in us which does our feeling, perceiving and thinking, he only shifts the difficulty from matter to spirit, for he finds himself utterly unable to understand or conceive how a spiritual principle can perform such operations. Then, in this respect, matter and spirit are on a par with each other; and it is just as easy for us to suppose that matter thinks, perceives and feels as it is for us to suppose that these processes are performed by some other hypothetical element. Inasmuch, then, as matter is a known reality and inasmuch also as it is known to be intimately associated with all our mental operations, we are obliged to reject the hypothetical element as a supernumerary—a useless encumbrance; and, turning our attention wholly to what we know as matter, endeavor to find out how it feels, perceives and thinks. The reader will of course understand that I am simply objecting to the unnecessary introduction of a duality into nature; and that it is immaterial whether the single, all-sufficient element is called matter or spirit—whether we say spirit is matter, or matter is spirit.

With the foregoing preliminary remarks, I call the reader's attention to the following well-known process of recording and reproducing the physical expression of intellectual operations. I present it, not as a proof that the mental process called memory is just exactly that and nothing more, but as an analogy which may justify us in saying that, possibly, memory or the reproduction of past mental phenomena may be the outcome of a somewhat remotely similar physical process; or, at any rate, an analogy

which may help us to a faint conception, imperfect and far removed it may be, of the process of memory as a physical operation.

The phonograph, in the presence of a number of singers and an accompanying orchestra of musical instruments, receives upon its waxen cylinder a succession of curious little indentations forming a continuous spiral line around the cylinder. These indentations vary from each other with every variation in the single tones emitted by each voice and each instrument, and with every variation in the simultaneous combination of such single tones. When the performance is over, if the cylinder is put back to the starting point of its indentations and then set in motion again, the entire musical performance is reproduced, both in the general effect of all the combined voices and instruments, and in the special effect of each voice and each instrument. From this brief description, the phonograph seems to be extremely simple; but if we consider what must happen to those little indentations that are less than one-hundredth part of an inch across, and in what respects they must differ from each other, we see that it is something truly marvelous. If we take a single indentation that is made upon the cylinder by the simultaneous air vibrations of all the voices and instruments at any one instant of time, we find that it is not merely a plain dent, but a dent which, though almost microscopical in size, has been modified not only by the pitch of the tones emitted by each voice and each instrument and by the intensity and volume of each tone, but modified also by those peculiarities of sound by which one instrument is distinguished from another simply as a musical instrument and one voice from another simply as a voice, and by which the vowel and consonant sounds are produced.

Now, when I listen to a bit of history and to-morrow find that I can so adjust some unknown something within me—so put it back to the starting point of the record which it received yesterday—that I can relate the same bit of history, word for word, may it not be that, in hearing the history, certain more or less permanent, physical impressions were made upon particular atoms or molecules of my brain by their vibratory clashings with each other; and that those impressions facilitated the reproduction of the same clashings of the atoms or molecules, and hence the reproduction of the same mental phenomena. I know very well that it can be said that my analogy does not hold good everywhere—that it does not cover this point here nor that point there. To which I can only say that an analogy is not expected to cover the whole ground; and that if it could be pulled and stretched so as to cover the entire ground, it would cease to be an analogy, and would become a demonstrated identity which would at once settle the whole matter.

It will also be said, perhaps, that it is not clear to any one that mental phenomena can be identified with the clashing of brain atoms or molecules. It is therefore necessary that I say something upon this point.

All mental phenomena are made up of states of consciousness. Now what is a state of consciousness? A state of consciousness is usually regarded as a certain kind of motion in the substance

of the mind—a mode of motion, therefore, just as heat and light are regarded as modes of motion. I do not believe that any one can conceive how mere motion or degrees of motion can so affect either matter or spirit as to evolve consciousness from either, and especially to evolve our infinitely various states of consciousness, simple and compound. I long ago came to the conclusion that it is not the mere motion of atoms or molecules but their collision that evolves consciousness. My reasons for this conclusion will be found in a new theory of consciousness which I published in *The Journal of Speculative Philosophy*, July, 1880, under the title, "Atomic Collision and Non-collision; or the Conscious and the Unconscious States of Matter," from which I make a few extracts:

"Let us reduce matter to its simplest conceivable form—that of an atom. Now, so long as that atom of matter remains at rest, it is in what may be called a negative state—an unconscious state. 'I do not mean that it is not in motion and is, on that account, in a negative state; for in the sense in which I use the word state, and in the sense in which I think it should always be used, neither motion nor rest, as such, is a state of matter. Motion and rest, as such, merely consist in a change and a non-change of the relative position of matter to matter, and are, therefore, phenomena of relation only, and have nothing to do with the state or states of matter thus at rest or in motion. But, when I say that the atom of matter, when at rest, is in a negative state (unconscious state) I simply mean that nothing is happening to and within the matter itself, considered apart from all other matter and all its relations to other matter. If, on the other hand, we suppose the same atom of matter to be in motion, it is equally in a negative state, because the motion does not affect the matter of the atom in any way, but merely changes its relations to other matter. Therefore, whether the atom is at rest or in motion, it is equally in a negative state, because nothing is happening to the matter which constitutes it.

If, now, we suppose two such atoms in the negative state (either both in motion, or one at rest and the other in motion) to meet each other, something happens to both of them at the moment of the collision. Of course, I do not simply mean that the motion of both of them is changed; but I mean that something happens to the matter which constitutes the atoms—something which is neither motion nor rest, but, nevertheless, something which is different from the nothing which was happening before the collision. This also is, strictly speaking, a state of matter, which, being the very opposite of what we denominated the negative state, may be called the positive state (the conscious state.) * * * Thus matter runs into consciousness, loses its material aspect, and can no longer be described in terms of matter," and suggests that "matter and consciousness are in their ultimates the same." For a further identification of matter with consciousness, I must refer the reader to the article itself.

"Having once admitted that the positive (conscious) state is induced by a collision of matter with matter, we are compelled to go a step further, and admit that the varying degrees of the velocity, and the varying relative direction of the motion of the

moving matter at the moment of collision, must induce varying degrees of the positive state, running downward approximately to the negative and upward indefinitely from the negative." This justifies and even compels, us to make the following division of the positive, or conscious states, into "three main classes, each class containing, of course, many degrees—namely: the sub-conscious, the conscious and the supra-conscious; the conscious state embracing all degrees of human and animal consciousness (or consciousness in the ordinary acceptation of the term), the sub-conscious embracing all degrees below human and animal consciousness and the supra-conscious embracing all degrees above human and animal consciousness."

For my further justification of this theory of consciousness, and a vindication of my claim that it is far more philosophical and satisfactory than the prevailing theory that consciousness is a mode of motion, I refer the reader to the article itself.

THE EVANESCENCE OF LIFE.

By J. LOUIS BERRY.

Life is multiform. Its pains, its joys, its hopes, its aspirations are manifold. And yet, some affirm, it and its offsprings—the pains, the joys, the hopes, the aspirations—are builded upon a foundation whose props are of air; and this foundation is evanescence.

It is an unpleasant thought—the consideration of the incompleteness and illusion of life. But there is no sealed door to meditation. The visitor thought has always to its sanctuary an open sesame. And whether the visitor be pleasing or displeasing, cheering or tormenting, the average mind is powerless to refuse it entrance. The evanescence of life! Is it a fact or is it an illusion? That is the question. And too, it is one which is interesting to myriads of minds.

There always are two sides to every question. Therefore, if a question be discussed, those who discuss it are of different opinions. The question concerning the evanescence of life has been discussed since the early dawning of the sunny Grecian era. And the discussions in those days waxed as warm and were with fire as enthusing as the discussions of to-day. The critically inclined person who declares that the dreary company of men that meets and passes the hours in complaints and colossal repining in the murky region called pessimism is an exclusively modern product, is of ignorance of ancient history astonishing. Assuredly centuries since there existed a school of pessimism, as did of course its opposite, a school of optimism. Certainly these schools were not so sharply defined or so admirably massed together as those of this declining century. What matters it, though, even if they were not? They exhibited their tendencies, their theories, and their prized intellectual bubbles as proudly as do the pessimists and optimists of to-day. And that is much to say. But, captiously queries some one, should not a thinker prize his intellectual children? Certainly, and especially should he enclose them in a time-resisting receptacle, if they relate to the occasionally obtainable happiness or the always obtainable misery of man.

Plato, one of the greatest optimists of the past, and whose Republic is pervaded by a rampant spirit of gladness, escaped not, however, the gloom which deep thought is apt to impart to those who indulge in it. Ever and anon he breaks forth walling and at times seems to descend into the lowlands which are the pessimist's constant habitation. And then, too, the wonderful Homer, himself a dispenser of cheer, fell into the same pitfall.

Why did their optimism, as they thought so firmly grounded, desert them and leave them on melancholy's view-point of life? Because, worthy of emulation as they are, they had not attained to that consciousness which comes only with the full recognition of the soul. These two examples of the days of yore are parallel with thousands of examples of to-day; and the examples of to-day are the different schools of pessimism.

What is pessimism? It has been defined times innumerable and in a hundred significations. Pessimists—the scientific and the unscientific, the reasoning and the unreasoning—agree that it is a view of existence which discerns in the scheme of creation, or of evolution, of this world, a preponderance of pain over pleasure. Pessimism is a product of the East of ancient times. Study the writings and sacred books of that land—the region which drapes over us all so gracefully its veil of enchantment, even while it exalts sorrowfully on the sway of illusion. Search diligently its bibles, its holy books. Buddhism, the greatest Eastern religion, and in some respects one of the most admirable, is the profoundest and most exhaustive system of pessimism that exists to-day. Its founder was more thoughtful than Kant, more convincing than Schopenhauer, and drearier than Hartmann. But Buddhism is not wholly dark. A ray of light is permitted to fittingly illumine the souls of its adherents—the hope of the attainment of Nirvana. But this light, to those who regard individuality as the most perfect manifestation of supreme power, is feeble and more hopeless than that of a sputtering candle in the dungeon of a Spanish inquisition.

Buddha teaches distinctly that this world is a world of sorrow and suffering; that the pleasures of life are built upon illusion, and that the only happiness in the future life is a negatory sort—a simple freedom from pain.

Buddhism's great rival, Christianity, is pessimistic in one sense and optimistic in another. Its teachings concerning this world are pessimistic; concerning the next, their optimism is pronounced, and remind one of Plato's lovely imaginings. The present life, according to the Bible, is of pain, disappointments, and sufferings, all complete; and is strongly designated a veil of tears. But the Christian's hope of heaven is a sure preventive against repining because of sorrow here. And indeed the true follower of Jesus is justified in this cherished longing for bliss spiritual. Well can he afford to be an optimist! What matters it to him whether or no the earth is on the eve of bursting, or that we are inhabitants of a sea of chaos? How affects him a blustering tornado, or a national catastrophe? As the breath of a summer zephyr idly floating past him, or the lingering death of a rose. Indifference is his watchword. Agony in the present, when upheld by a hope of happiness in the future, becomes a quality of contentment, or even a tranquil joy. Therefore, the Christian, looking ever towards to-morrow—that day which is so slow of dawning—forgets or stultifies present discomfort and thus makes of himself an apt illustration of Pascal's suggestion that man—anomalous creature!—never lives in the present, but always in the past or the future. Surveying broadly the fields of thought, we find that thinkers, scientific and unscientific alike, are divided into three classes. These three classes are the purely pessimistic, the purely optimistic, and the pseudo-pessimistic, or that form of reasoning which partakes of the nature of both extremes.

Thought purely pessimistic is expressed in the sacred books of Buddhism and of most Eastern religions; but it is desultory and exhibits palpably the presence of changing moods. While, from ancient times to the present day, this thought has been promulgated continually from the lips of thousands of poets and theologians and essayists, it has been left to philosophers of the nineteenth century to systematize it and create out of fanciful speculations of predecessors a solid school.

Pessimism, though, as I have said, was far from unknown before the establishment of its regular school. Philosophers had long cast gloomy ideas into its sweeping drift of thought, and poets especially had sung their sweet songs before its darksome altar. The brilliant Byron—a pessimist, however, whose knowledge came not from the teachings of books or of men, but from the murky regions of his own soul—rhymed of it until our ears are weary with his melancholy; (for melancholy when ceaseless is unpardonable and insincere.) The bitter

Dryden was a pessimist in all the word's entirety, as was in a lesser degree Thomas Moore. The robust Burns, too, was not wholly free from it. Neither was Cowper—whose complaints, however, were engendered by personal infirmities—nor was the placid Wordsworth, whose touching verse

"My days, my friend, are almost gone;
My life has been approved,
And many love me, but by none
Am I enough beloved."

is in delicacy and unobtrusive sadness incomparable. And then, too, there was the gentle Shelley, who exclaims, trying valiantly to woo elusive Gaiety:

"Whether that lady's gentle mind
No longer with the form combined,
I dare not guess!"

But he rids himself of his pessimism and sings:

"For love, and beauty, and delight,
There is no death nor change....."

What mean the countless numbers of natures inexplicably melancholy and prone to sadness? They are the manifestations of souls containing innate qualities of sorrow and predispositions to self-torture. Are these qualities abnormal, or are they natural? Are they parts of the soul herself, or are they the results of erroneous teachings? Undoubtedly the latter. Primitive man, so far as we can judge, was boisterously, almost ridiculously, happy. The man of to-day is either an enthusiast, a sufferer from ennui, or one who regards life as a burden. To what is this stupendous change referable? Not surely, to the soul; for the soul, say wise persons, is changeless. Not to the soul's environments, for Nature's evolution is slow. Not to God, for, as knowing ones say, we are the molders of our own destinies. Now, to what last resort shall we journey? To that resort whose doors are always hospitably open—the resort of experience. Consult the high priest of this resort, History. History tells us that this change was caused by the cultivation of certain ideas; and that these ideas originated at the time the first religious dogma was proclaimed—we shrink timorously from guessing when.

(To be Continued.)

AN EARLY MATERIALIZING MEDIUM—MRS. MARY ANDREWS.

By G. B. STEBBINS.

IN THE JOURNAL about a month since one of its correspondents writes of the Eddy brothers at Chittenden, Vt., as "pioneers of materialization," conveying, perhaps without intent, the impression that they were in their early days, the only persons in whose presence "spirit materializations" were seen. This leads me to give some information to your later readers, not familiar with the pioneer days of Spiritualism, in regard to a remarkable psychic, or medium, for like manifestations whom I knew quite well. Moravia, a pleasant village some twenty miles south of Auburn, New York, was the home of Mrs. Mary Andrews and her husband. On the hillside about a mile northeast of the village was the large farm house of Mr. Keeler, looking southward over the town and valley below. Mr. Keeler and wife were plain people of good repute, old settlers and well known. Mrs. Andrews was with them from her childhood as a help in the house, and treated quite like a daughter, and married in due time the man Andrews, a faithful and trusted farm workman in Keeler's employ, a quiet man of good habits. She was of Irish parentage, of good natural capacity, pleasant ways, impulsive but kind, and of good personal character. A brunette in temperament, neither coarse or especially delicate, but of fine vitality, good health and well developed figure.

Her mediumship began quite as early as that of the Eddys, and the Keelers were enthusiastic believers and friends. Living in the village she soon, as a matter of convenience for room, etc., went daily to the farm house on the hill for sances, and there and elsewhere for thirteen years she averaged a

stance daily and in all probably fifteen thousand persons witnessed the manifestations in her presence, coming from far and near for that purpose. At last her health was less good, the psychic power less marked, and she has passed out of public sight, but not out of sight or thought of a few friends. No book was ever made up to chronicle her experiences, but THE RELIGIO-PHILOSOPHICAL JOURNAL, the Banner of Light, and the popular newspapers gave wide publicity to her career, the testimonies being sometimes from most careful and competent witnesses.

At first no charges was made, but the house and the big barn were crowded with eager comers and their horses and fees for board and séances, always fair, were fixed, and the village hotels were also well filled. All kinds of stories were afloat among the vulgar and the bigoted, but those who visited her, of all creeds and sects, never convicted her of, or proved falsehood or fraud, and the large majority, perplexed as they might be, did not feel that she was guilty.

Her own indifference, as to results, helped to this favorable opinion. I once sat an hour, with several others, with no sound or sign, and at last she said: "Well, I think I got overdone, my head aches; we shall get nothing. Those who choose to stay are freely welcome to-morrow; those who must leave can have their money back again, if they wish."

In Spiritualism, or a future life, she had little interest, although this grew in later years. She enjoyed the séances, and was usually cognizant of what took place, not being entranced or insensible. She liked people to be satisfied and enjoyed the social life which came to her, but could only say, "I do not know how or why all this is;" apparently thinking little of its effect on the world's life or thought. During these years, which were surely toilsome and difficult, in some respects, she saved a modest competence, which neither her husband or herself have been led to fling away in costly folly.

Thus much of her personality. A sketch of a visit of five days to the farm house, in 1872, will give some idea of the general conduct of affairs there. Leaving the cars from Auburn at the village depot, a total stranger, I kept my identity secret, even careful that my valise had no name on it, and took a hack for the Keeler home with a stranger passenger. Stopping in the village a woman took a seat with us—Mrs. Andrews as we afterwards found. Reaching the house the bulky form of Mr. Keeler's huge and careless like Dandie Dinmont in Walter Scott's story, was seen on the east porch. I said: Can I stay here a few days? and was told that one room was vacant. I then said: It may seem strange, but I prefer not to give my name at present, and the reply came, with a cheery laugh: "That's no matter, folks often hide their names. You'll have your name given you inside an hour." Ten or twelve strangers were soon with me in the séance room, a large chamber with only one entrance from the hall at the head of the stairs on the east side of the house and facing south and west. A large projecting bow window on the south side, overlooking the yard twelve feet or more below, boarded up outside over the glass, partitioned from the room by a close wall of single upright boards reaching to the ceiling and being thus a part of the wall of the room on that side, with a plain buttoned door in the middle of the partition, with a curtained opening some thirty inches square in the door and about four feet or less from the floor,—this was the cabinet. It all projected beyond the wall of the house. Its single floor had no possible traps or hidden cavities, as I know from repeated examinations. Against the west wall stood a piano, and a table and a score of chairs were the furniture. There was no other window I am sure, but if there was it must have been on the west side and could not be touched without my knowledge, as I sat near the piano. All this, and all which follows, is from notes taken then as well as from memory. Before each séance, and at other times, I searched the premises carefully, but found no possible means of reaching the cabinet-window save by the one door, or the room save by its single entrance.

At our first séance we sat in a semi-circle joining hands, the piano was played by a lady in the family. Mrs. Andrews sat in a chair outside the cabinet, all was darkness, raps were heard, my name was called as by a voice in the air in front of me and some four feet from the floor. Other voices were heard and names given. Ventriloquism might account for the voices, but not for the strange names, always correct.

This lasted a half hour and a rap called for lights. A lamp, with light enough for plain sight, was placed on the table beside the cabinet door, Mrs. Andrews took her seat inside in a chair, piano music gave harmony, hands were not joined, and in a half hour a dozen forms drew the curtain and looked out of the aperture in the cabinet door, sometimes speaking names, etc. They were, at this and the following séances, men, women and children, white and black, dressed in various styles and colors, mostly recognized by some one present, these recognitions sometimes fanciful, oftener real to all appearance, and sometimes verified in other ways. The next day came others, among them a young married couple, polite and ready for "a good time." It happened that we were seated so that the husband held my right hand the wife my left. All were asked to sing and the familiar John Brown song was chosen. This couple sang with marked skill and beauty, and when the chorus came a noble tenor voice sounded through the air above us, not that of any visible person present. The lady was startled and could not sing, but whispered: "A wonderful voice!" I said quietly: "Sing on, you will not be hurt," and she bravely did so, enjoying again that voice in the chorus. At the close the husband called me aside and showed me, on his handkerchief, their real name, which had been spoken out in the dark, and said: "Come to the hotel and see us. Call for us by an assumed name, which he gave me. This giving our real name is wonderful. And that marvelous voice in the air! There is more of this than we imagined." The next day they were in their places, chastened, subdued and uplifted.

I saw in the five days fifty forms or more, not dim but distinct and widely unlike in aspect, but knew no one until the last day. Then came, looking at me out of the cabinet door, giving his name and mine in a low voice, Albert C. Tish, a brother of my wife, never known in Moravia or nearer there than Rochester and who passed away in Denver,—voice, features, hair and beard all plainly seen and perfect. A lady who sat next me, a stranger, I asked to describe the person, and she gave all as I had seen him,—no subjective vision but objective, real, seen by all. I saw, too, another friend, whose name I am not free to give, but who was distinctly seen.

The day before three young men, sons of farmers and not known, came in their carriage and asked for places in the room, took their seats and looked on with intelligent interest. For some time it was plain that nothing came for them. I was led to watch them from their honest courtesy and good sense. At last appeared a strong sinewy form, with a swarthy face and black beard, and they were all attention. Leaning far out and calling in a voice intense and penetrating, he looked with strange earnestness at one of them and cried out, as with a heart's call for recognition, and in tones that silenced every one present: "Ed! Ed!! Ed!!!" The impression on all was deep and strong. I went to the young men as they were going away and asked the one addressed as Ed: "Did you know that man?" "Know him, surely I did. He was my comrade in the army and dropped dead at my side on the Rappahannock with a rebel bullet through his heart." The others confirmed his word, but I did not ask their names. I should mention that Mr. Keeler was present at most of the séances, coming in to answer questions of new guests and sitting quietly in a corner.

Years after I saw, at Cascade on the beautiful Owaseo lake, at their home but four miles from Moravia, three children, apparently about six years old, come out of the cabinet and move about on the floor, their forms semi-transparent but distinct, and

of these two faded out of the sight of all present,—not a sudden disappearance, but a gradual passing into the thin air, like a dissolving mist.

My narrative, in its general aspects, is like what thousands might give. It is a glimpse of the true story of the life, through long years, of a woman whose leading psychic power was as a help to spirit materializations. Her career, taking into account not only the number who visited her, but the satisfaction and friendly confidence and regard of a large part, and the best part, of her visitors is unparalleled.

How can these things be? Is a question too large for present consideration. This suggestion may help. Our physical bodies are materialized forms, drawn from food and earth and sky, each particle set in due place, each limb and organ in fit shape by an invisible life-power, mind grinding matter to this end.

Well said Edmund Spencer:

"For of the soul the body form doth take,
For soul is form and doth the body make."

Who knows how this can be? we fitly call it a natural process. Is it not as fit to see that what we call spirit materialization is just as natural? It is but a difference in time. Twenty years to build a mature physical body, twenty minutes or less to build what we may call a spirit body, tangible enough, and with verisimilitude enough for recognition. The modern chemist or electrician has daily feats, hardly held wonderful, which would have been the wildest impossibilities twenty years ago. What subtler chemistry, or what command of finer shaping forces may be reached in the higher life we know not, perhaps cannot imagine.

Explain how our physical bodies grow, or how the rose blooms and the grain ripens, and we may then possibly be able to explain these things. Meanwhile we may well realize that all are natural, for the sweep of law is infinite and eternal. Whatever of folly or fraud we meet can be cast aside with the pity it deserves. For myself I do not believe, or suppose, that there are genuine spirit materializations, but I know, and I know that I know, if sight and truth and hearing are of any value or use. Thus, and in other ways fitted to all grades of thought and culture, is the soul's testimony, the immortal hope, verified, and the proof-positive of the continuity of personal existence becomes a blessed reality.

In closing I would say that the nervous strength of the psychic is strongly drawn from, and the bodily power exhausted by materialization. To Mrs. Andrews it was wearisome work, to others not so healthy, it is more so. In this, as in all kinds of manifestations, the psychic should be wisely guarded from overwork.

THE DOCTRINE OF DIVINE HUMANITY.

By CELESTIA ROOT LANG.

The question, "Is not Christ above ordinary humanity?" and the answer, "Verily Jesus is above ordinary humanity" suggests the thought that Jesus' humanity is extraordinary. But that is not enough, let us substitute the word "divine" for extraordinary that we may more easily come at the central thought which we wish to bring out, which is not the divinity of Jesus, but, wherein the divinity of Jesus differs from the divinity of ordinary humanity? I wish to answer, at least indirectly, the questions, "Is Jesus altogether human?" "Are we satisfied that there is nothing but earthly humanity in him?" It appears to me that Jesus himself taught earnestly and consistently what should be called the doctrine of divine humanity, and he may be said to have struck the key-note of this doctrine in the formula, "I and my Father are one." This was verily an announcement of identity with the Unknown, the Divine, the All-knowledge, the universal consciousness, which creed-makers have mistakenly denominated the "godhead." No sane man can quite exclude the element of divinity in humanity, and I and my Father are one from his nature, yet without any thought of identity with the "god-head." It is evident, that the Fatherhood of

moving matter at the moment of collision, must induce varying degrees of the positive state, running downward approximately to the negative and upward indefinitely from the negative." This justifies and even compels us to make the following division of the positive, or conscious states, into "three main classes, each class containing, of course, many degrees—namely: the sub-conscious, the conscious and the supra-conscious; the conscious state embracing all degrees of human and animal consciousness (or consciousness in the ordinary acceptation of the term), the sub-conscious embracing all degrees below human and animal consciousness and the supra-conscious embracing all degrees above human and animal consciousness."

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It is an unpleasant thought—the consideration of the incompleteness and illusion of life. But there is no sealed door to meditation. The visitor thought has always to its sanctuary an open sesame. And whether the visitor be pleasing or displeasing, cheering or tormenting, the average mind is powerless to refuse it entrance. The evanescence of life! Is it a fact or is it an illusion? That is the question. And too, it is one which is interesting to myriads of minds.

There always are two sides to every question. Therefore, if a question be discussed, those who discuss it are of different opinions. The question concerning the evanescence of life has been discussed since the early dawning of the sunny Grecian era. And the discussions in those days waxed as warm and were with fire as enthusing as the discussions of to-day. The critically inclined person who declares that the dreary company of men that meets and passes the hours in complaints and colossal repining in the murky region called pessimism is an exclusively modern product, is of ignorance of ancient history astonishing. Assuredly centuries since there existed a school of pessimism, as did of course its opposite, a school of optimism. Certainly these schools were not so sharply defined or so admirably massed together as those of this declining century. What matters it, though, even if they were not? They exhibited their tendencies, their theories, and their prized intellectual bubbles as proudly as do the pessimists and optimists of to-day. And that is much to say. But, captiously queries some one, should not a thinker prize his intellectual children? Certainly, and especially should he enclose them in a time-resisting receptacle, if they relate to the occasionally obtainable happiness or the always obtainable misery of man.

Plato, one of the greatest optimists of the past, and whose Republic is pervaded by a rampant spirit of gladness, escaped not, however, the gloom which deep thought is apt to impart to those who indulge in it. Ever and anon he breaks forth walling and at times seems to descend into the lowlands which are the pessimist's constant habitation. And then, too, the wonderful Homer, himself a dispenser of cheer, fell into the same pitfall.

Why did their optimism, as they thought so firmly grounded, desert them and leave them on melancholy's view-point of life? Because, worthy of emulation as they are, they had not attained to that consciousness which comes only with the full recognition of the soul. These two examples of the days of yore are parallel with thousands of examples of to-day; and the examples of to-day are the different schools of pessimism.

What is pessimism? It has been defined times innumerable and in a hundred significations. Pessimists—the scientific and the unscientific, the reasoning and the unreasoning—agree that it is a view of existence which discerns in the scheme of creation, or of evolution, of this world, a preponderance of pain over pleasure. Pessimism is a product of the East of ancient times. Study the writings and sacred books of that land—the region which drapes over us all so gracefully its veil of enchantment, even while it expatiates sorrowfully on the sway of illusion. Search diligently its bibles, its holy books. Buddhism, the greatest Eastern religion, and in some respects one of the most admirable, is the profoundest and most exhaustive system of pessimism that exists to-day. Its founder was more thoughtful than Kant, more convincing than Schopenhauer, and drearier than Hartmann. But Buddhism is not wholly dark. A ray of light is permitted to flittingly illumine the souls of its adherents—the hope of the attainment of Nirvana. But this light, to those who regard individuality as the most perfect manifestation of supreme power, is feeble and more hopeless than that of a sputtering candle in the dungeon of a Spanish inquisition.

Buddha teaches distinctly that this world is a world of sorrow and suffering; that the pleasures of life are built upon illusion, and that the only happiness in the future life is a negatory sort—a simple freedom from pain.

Buddhism's great rival, Christianity, is pessimistic in one sense and optimistic in another. Its teachings concerning this world are pessimistic; concerning the next, their optimism is pronounced, and remind one of Plato's lovely imaginings. The present life, according to the Bible, is of pain, disappointments, and sufferings, all complete; and is strongly designated a veil of tears. But the Christian's hope of heaven is a sure preventive against repining because of sorrow here. And indeed the true follower of Jesus is justified in this cherished longing for bliss spiritual. Well can he afford to be an optimist! What matters it to him whether or no the earth is on the eve of bursting, or that we are inhabitants of a sea of chaos? How affects him a blustering tornado, or a national catastrophe? As the breath of a summer zephyr idly floating past him, or the lingering death of a rose. Indifference is his watchword. Agony in the present, when upheld by a hope of happiness in the future, becomes a quality of contentment, or even a tranquil joy. Therefore, the Christian, looking ever towards to-morrow—that day which is so slow of dawning—forgets or stultifies present discomfort and thus makes of himself an apt illustration of Pascal's suggestion that man—anomalous creature!—never lives in the present, but always in the past or the future. Surveying broadly the fields of thought, we find that thinkers, scientific and unscientific alike, are divided into three classes. These three classes are the purely pessimistic, the purely optimistic, and the pseudo-pessimistic, or that form of reasoning which partakes of the nature of both extremes.

Thought purely pessimistic is expressed in the sacred books of Buddhism and of most Eastern religions; but it is desultory and exhibits palpably the presence of changing moods. While, from ancient times to the present day, this thought has been promulgated continually from the lips of thousands of poets and theologians and essayists, it has been left to philosophers of the nineteenth century to systematize it and create out of fanciful speculations of predecessors a solid school.

Pessimism, though, as I have said, was far from unknown before the establishment of its regular school. Philosophers had long cast gloomy ideas into its sweeping drift of thought, and poets especially had sung their sweet songs before its darksome altar. The brilliant Byron—a pessimist, however, whose knowledge came not from the teachings of books or of men, but from the murky regions of his own soul—rhymed of it until our ears are weary with his melancholy; (for melancholy when ceaseless is unpardonable and insincere.) The bitter

Dryden was a pessimist in all the word's entirety, as was in a lesser degree Thomas Moore. The robust Burns, too, was not wholly free from it. Neither was Cowper—whose complaints, however, were engendered by personal infirmities—nor was the placid Wordsworth, whose touching verse

"My days, my friend, are almost gone;
My life has been approved,
And many love me, but by none
Am I enough beloved."

is in delicacy and unobtrusive sadness incomparable. And then, too, there was the gentle Shelley, who exclaims, trying valiantly to woo elusive Gaiety:

"Whether that lady's gentle mind
No longer with the form combined,
I dare not guess!"

But he rids himself of his pessimism and sings:

"For love, and beauty, and delight,
There is no death nor change....."

What mean the countless numbers of natures inexplicably melancholy and prone to sadness? They are the manifestations of souls containing innate qualities of sorrow and predispositions to self-torture. Are these qualities abnormal, or are they natural? Are they parts of the soul herself, or are they the results of erroneous teachings? Undoubtedly the latter. Primitive man, so far as we can judge, was boisterously, almost ridiculously, happy. The man of to-day is either an enthusiast, a sufferer from ennui, or one who regards life as a burden. To what is this stupendous change referable? Not surely, to the soul; for the soul, say wise persons, is changeless. Not to the soul's environments, for Nature's evolution is slow. Not to God, for, as knowing ones say, we are the molders of our own destinies. Now, to what last resort shall we journey? To that resort whose doors are always hospitably open—the resort of experience. Consult the high priest of this resort, History. History tells us that this change was caused by the cultivation of certain ideas; and that these ideas originated at the time the first religious dogma was proclaimed—we shrink timorously from guessing when.

(To be Continued.)

AN EARLY MATERIALIZING MEDIUM—MRS. MARY ANDREWS.

By G. B. STEBBINS.

IN THE JOURNAL about a month since one of its correspondents writes of the Eddy brothers at Chittenden, Vt., as "pioneers of materialization," conveying, perhaps without intent, the impression that they were in their early days, the only persons whose presence "spirit materializations" were seen. This leads me to give some information to your later readers, not familiar with the pioneer days of Spiritualism, in regard to a remarkable psychic, or medium, for like manifestations whom I knew quite well. Moravia, a pleasant village some twenty miles south of Auburn, New York, was the home of Mrs. Mary Andrews and her husband. On the hillside about a mile northeast of the village was the large farm house of Mr. Keeler, looking southward over the town and valley below. Mr. Keeler and wife were plain people of good repute, old settlers and well known. Mrs. Andrews was with them from her childhood as a help in the house, and treated quite like a daughter, and married in due time the man Andrews, a faithful and trusted farm workman in Keeler's employ, a quiet man of good habits. She was of Irish parentage, of good natural capacity, pleasant ways, impulsive but kind, and of good personal character. A brunette in temperament, neither coarse or especially delicate, but of fine vitality, good health and well developed figure.

Her mediumship began quite as early as that of the Eddys, and the Keelers were enthusiastic believers and friends. Living in the village she soon, as a matter of convenience for room, etc., went daily to the farm house on the hill for sances, and there and elsewhere for thirteen years she averaged a

séance daily and in all probably fifteen thousand persons witnessed the manifestations in her presence, coming from far and near for that purpose. At last her health was less good, the psychic power less marked, and she has passed out of public sight, but not out of sight or thought of a few friends. No book was ever made up to chronicle her experiences, but THE RELIGIO-PHILOSOPHICAL JOURNAL, the Banner of Light, and the popular newspapers gave wide publicity to her career, the testimonies being sometimes from most careful and competent witnesses.

At first no charges was made, but the house and the big barn were crowded with eager comers and their horses and fees for board and séances, always fair, were fixed, and the village hotels were also well filled. All kinds of stories were afloat among the vulgar and the bigoted, but those who visited her, of all creeds and sects, never convicted her of, or proved falsehood or fraud, and the large majority, perplexed as they might be, did not feel that she was guilty.

Her own indifference, as to results, helped to this favorable opinion. I once sat an hour, with several others, with no sound or sign, and at last she said: "Well, I think I got overdone, my head aches; we shall get nothing. Those who choose to stay are freely welcome to-morrow; those who must leave can have their money back again, if they wish."

In Spiritualism, or a future life, she had little interest, although this grew in later years. She enjoyed the séances, and was usually cognizant of what took place, not being entranced or insensible. She liked people to be satisfied and enjoyed the social life which came to her, but could only say, "I do not know how or why all this is;" apparently thinking little of its effect on the world's life or thought. During these years, which were surely toilsome and difficult, in some respects, she saved a modest competence, which neither her husband or herself have been led to fling away in costly folly.

Thus much of her personality. A sketch of a visit of five days to the farm house, in 1872, will give some idea of the general conduct of affairs there. Leaving the cars from Auburn at the village depot, a total stranger, I kept my identity secret, even careful that my valise had no name on it, and took a hack for the Keeler home with a stranger passenger. Stopping in the village a woman took a seat with us—Mrs. Andrews as we afterwards found. Reaching the house the bulky form of Mr. Keeler's huge and careless like Dandie Dinmont in Walter Scott's story, was seen on the east porch. I said: Can I stay here a few days? and was told that one room was vacant. I then said: It may seem strange, but I prefer not to give my name at present, and the reply came, with a cheery laugh: "That's no matter, folks often hide their names. You'll have your name given you inside an hour." Ten or twelve strangers were soon with me in the séance room, a large chamber with only one entrance from the hall at the head of the stairs on the east side of the house and facing south and west. A large projecting bow window on the south side, overlooking the yard twelve feet or more below, boarded up outside over the glass, partitioned from the room by a close wall of single upright boards reaching to the ceiling and being thus a part of the wall of the room on that side, with a plain buttoned door in the middle of the partition, with a curtained opening some thirty inches square in the door and about four feet or less from the floor,—this was the cabinet. It all projected beyond the wall of the house. Its single floor had no possible traps or hidden cavities, as I know from repeated examinations. Against the west wall stood a piano, and a table and a score of chairs were the furniture. There was no other window I am sure, but if there was it must have been on the west side and could not be touched without my knowledge, as I sat near the piano. All this, and all which follows, is from notes taken then as well as from memory. Before each séance, and at other times, I searched the premises carefully, but found no possible means of reaching the cabinet-window save by the one door, or the room save by its single entrance.

At our first séance we sat in a semi-circle joining hands, the piano was played by a lady in the family. Mrs. Andrews sat in a chair outside the cabinet, all was darkness, raps were heard, my name was called as by a voice in the air in front of me and some four feet from the floor. Other voices were heard and names given. Ventriloquism might account for the voices, but not for the strange names, always correct.

This lasted a half hour and a rap called for lights. A lamp, with light enough for plain sight, was placed on the table beside the cabinet door, Mrs. Andrews took her seat inside in a chair, piano music gave harmony, hands were not joined, and in a half hour a dozen forms drew the curtain and looked out of the aperture in the cabinet door, sometimes speaking names, etc. They were, at this and the following séances, men, women and children, white and black, dressed in various styles and colors, mostly recognized by some one present, these recognitions sometimes fanciful, oftener real to all appearance, and sometimes verified in other ways. The next day came others, among them a young married couple, polite and ready for "a good time." It happened that we were seated so that the husband held my right hand the wife my left. All were asked to sing and the familiar John Brown song was chosen. This couple sang with marked skill and beauty, and when the chorus came a noble tenor voice sounded through the air above us, not that of any visible person present. The lady was startled and could not sing, but whispered: "A wonderful voice!" I said quietly: "Sing on, you will not be hurt," and she bravely did so, enjoying again that voice in the chorus. At the close the husband called me aside and showed me, on his handkerchief, their real name, which had been spoken out in the dark, and said: "Come to the hotel and see us. Call for us by an assumed name, which he gave me. This giving our real name is wonderful. And that marvelous voice in the air! There is more of this than we imagined." The next day they were in their places, chastened, subdued and uplifted.

I saw in the five days fifty forms or more, not dim but distinct and widely unlike in aspect, but knew no one until the last day. Then came, looking at me out of the cabinet door, giving his name and mine in a low voice, Albert C. Tish, a brother of my wife, never known in Moravia or nearer there than Rochester and who passed away in Denver,—voice, features, hair and beard all plainly seen and perfect. A lady who sat next me, a stranger, I asked to describe the person, and she gave all as I had seen him,—no subjective vision but objective, real, seen by all. I saw, too, another friend, whose name I am not free to give, but who was distinctly seen.

The day before three young men, sons of farmers and not known, came in their carriage and asked for places in the room, took their seats and looked on with intelligent interest. For some time it was plain that nothing came for them. I was led to watch them from their honest courtesy and good sense. At last appeared a strong sinewy form, with a swarthy face and black beard, and they were all attention. Leaning far out and calling in a voice intense and penetrating, he looked with strange earnestness at one of them and cried out, as with a heart's call for recognition, and in tones that silenced every one present: "Ed! Ed!! Ed!!!" The impression on all was deep and strong. I went to the young men as they were going away and asked the one addressed as Ed.: "Did you know that man?" "Know him, surely I did. He was my comrade in the army and dropped dead at my side on the Rappahannock with a rebel bullet through his heart." The others confirmed his word, but I did not ask their names. I should mention that Mr. Keeler was present at most of the séances, coming in to answer questions of new guests and sitting quietly in a corner.

Years after I saw, at Cascade on the beautiful Owasco lake, at their home but four miles from Moravia, three children, apparently about six years old, come out of the cabinet and move about on the floor, their forms semi-transparent but distinct, and

of these two faded out of the sight of all present,—not a sudden disappearance, but a gradual passing into the thin air, like a dissolving mist.

My narrative, in its general aspects, is like what thousands might give. It is a glimpse of the true story of the life, through long years, of a woman whose leading psychic power was as a help to spirit materializations. Her career, taking into account not only the number who visited her, but the satisfaction and friendly confidence and regard of a large part, and the best part, of her visitors is unparalleled.

How can these things be? Is a question too large for present consideration. This suggestion may help. Our physical bodies are materialized forms, drawn from food and earth and sky, each particle set in due place, each limb and organ in fit shape by an invisible life-power, mind grinding matter to this end.

Well said Edmund Spencer:

"For of the soul the body form doth take,
For soul is form and doth the body make."

Who knows how this can be? we fitly call it a natural process. Is it not as fit to see that what we call spirit materialization is just as natural? It is but a difference in time. Twenty years to build a mature physical body, twenty minutes or less to build what we may call a spirit body, tangible enough, and with verisimilitude enough for recognition. The modern chemist or electrician has daily feats, hardly held wonderful, which would have been the wildest impossibilities twenty years ago. What subtler chemistry, or what command of finer shaping forces may be reached in the higher life we know not, perhaps cannot imagine.

Explain how our physical bodies grow, or how the rose blooms and the grain ripens, and we may then possibly be able to explain these things. Meanwhile we may well realize that all are natural, for the sweep of law is infinite and eternal. Whatever of folly or fraud we meet can be cast aside with the pity it deserves. For myself I do not believe, or suppose, that there are genuine spirit materializations, but I know, and I know that I know, if sight and truth and hearing are of any value or use. Thus, and in other ways fitted to all grades of thought and culture, is the soul's testimony, the immortal hope, verified, and the proof-positive of the continuity of personal existence becomes a blessed reality.

In closing I would say that the nervous strength of the psychic is strongly drawn from, and the bodily power exhausted by materialization. To Mrs. Andrews it was wearisome work, to others not so healthy, it is more so. In this, as in all kinds of manifestations, the psychic should be wisely guarded from overwork.

THE DOCTRINE OF DIVINE HUMANITY.

BY CELESTIA ROOT LANG.

The question, "Is not Christ above ordinary humanity?" and the answer, "Verily Jesus is above ordinary humanity" suggests the thought that Jesus' humanity is extraordinary. But that is not enough, let us substitute the word "divine" for extraordinary that we may more easily come at the central thought which we wish to bring out, which is not the divinity of Jesus, but, wherein the divinity of Jesus differs from the divinity of ordinary humanity? I wish to answer, at least indirectly, the questions, "Is Jesus altogether human?" "Are we satisfied that there is nothing but earthly humanity in him?" It appears to me that Jesus himself taught earnestly and consistently what should be called the doctrine of divine humanity, and he may be said to have struck the key-note of this doctrine in the formula, "I and my Father are one." This was verily an announcement of identity with the Unknown, the Divine, the All-knowledge, the universal consciousness, which creed-makers have mistakenly denominated the "godhead." No sane man can quite exclude the element of divinity in humanity, and I and my Father are one from his nature, yet without any thought of identity with the "god-head." It is evident, that the Fatherhood of

God, with its sequence—the brotherhood of man was all that was in the mind of Jesus.

In analyzing this particular announcement of Jesus, "I and my Father are one" I find nothing but the philosophical principle of the divine in humanity—God's immanence and omnipresence in the world—underlying the doctrine of divine humanity as taught by Jesus himself. Jesus having come into identity with the universal consciousness and partook, in a measure, of the divine attribute of omniscience as well as omnipotence, was one of the first to project the knowledge into the world that, the root of being was God himself—a fact, of which on the sense plane man is not conscious. But Jesus having risen in the ascent of life to the plane where spiritual consciousness is possible and natural while in the body, felt that humanity was rooted in divinity, that God the Father was underlying his whole existence. And, therefore, without equivocation, and with all the boldness and candor of conscious simplicity, he proclaimed to the world the fact that he was one with God—one with the all-knowledge, the universal consciousness; a fact which everyone who accepts the doctrine of divine humanity may proclaim.

The pre-existence of Jesus, is apt to be interpreted into a mystical conception. But, carefully viewed, in the light of spiritual or higher evolution of man it is a very different idea. Jesus is said to have existed before his birth or incarnation as a part of the divine plan for the future good of mankind. Does not every human being exist as a part of the divine plan? for that matter before, and after their birth into the world, as a part of the ascent of life in the divine plan for the future good of humanity. Both the evil, and the dispensation for deliverance from its power—through the spiritual evolution of man—were present in the universal consciousness from the beginning of the world. The divine man as God meant to create him—through the ascent of life—the potential energy of the as yet unborn divine man, existed in the eternal depths, in the dispensation which was to come in the fulness of time.

In that stage man certainly had no personality. He was the thought and energy of God—and what for convenience may be denominated and thought of as the divine or Christ principle in the universe. He was the light of divine reason and love, as yet involved within the great impenetrable. In that sense the whole universe was at one time merely the thought of the Infinite Being, the universal consciousness. And every one of us has sprung from the formless ocean of divinity that spread through all. The complete or divine man, preëxisted as an idea, as the goal of life, as a pre-determined dispensation yet to be realized on a higher plane of existence on earth as man's spiritual organism is perfected, and, one by one the plane of extraordinary or divine humanity is reached.

Beginning by receiving the founder of Christianity as a great man and a reformer, we proceed to recognize him as a spiritually complete or divine man. In this last and newest statement, it is our object to trace the continued evolution or ascent of life in its gradual development through the lowest scale of life up to the perfection of humanity, not only in physical form, but also the perfection of the invisible spiritual organism. How from the lowest form of divine energy is evolved the life or vitality of the vegetal world in all its fullness and luxuriance! And then from the most vital type of vegetal life springs the least on the animal plane, which again rises through endless and growing varieties to the very highest intelligence and sagacity. But creation stops not here. From the animal plane life ascends to humanity and finds its full physical development in man. In the evolution of the physical, however, life is not exhausted, neither has it reached its goal. It ascends higher and higher along the course of progressive humanity. In the earliest phase of his life, as in the primitive barbarian, man with all his highly finished physical organism is but a creature of God. Through countless ages of culture and education and spiritual evolution he rises in the scale of

humanity till he becomes the son of God. Thus God's immanence asserted his power and established his dominion on the material and animal plane and then on the lower plane of humanity. When that was done the primitive dispensation was closed.

The old or Christian dispensation commenced with the birth of the ideal son of God or spiritual son of the creature man. But the process of evolution in the race does not terminate here. The development of the son of man or of divine sonship in a solitary individual or in a few individuals does not fulfill the divine plane of creation. The great ultimate object of the ideal Christ—and the ideal Christ was in the human imagination for centuries before Jesus of Nazareth is said to have been born—is to develop the divine in all humanity. The idea of the divine in humanity, sown broadcast over the world is the commencement of the new dispensation, and the new doctrine of divine humanity, which meets the need of the masses who in this age dimly feel without philosophizing that a divine principle rules through all mystery. And, as the few are able to cognize that, through the process of the evolution of life, the divine man is born direct of spirit—without virgin birth—the supernatural in religion is giving place, and the doctrine of divine humanity is coming to the front.

In the doctrine of divine humanity lies the solution of the question, "Is not Jesus above ordinary humanity?" Verily Jesus is above ordinary humanity; the humanity manifested in Jesus and a score of others is extraordinary; it is the divine in humanity evolved and perfected until it meets the divine ideal or plan of God.

FROM THE SPIRIT SIDE.

(Written Automatically Through E. S. P.)

THE SHAKESPEARE-BACON CONTROVERSY.

Q.—What is there to hinder you from finding the spirit of William Shakespeare? Give your opinion on the Shakespeare-Bacon controversy.

A.—We have not considered the question very much, indeed these idle earthly disputations are of little moment compared to the thought and activities of our present life.

That we could find the spirit of William Shakespeare, as he was called in earth-life, we do not doubt; that it would be thought advisable, we do doubt, and it would be of no avail. Indeed while the minds of men are so material and so combative, they must necessarily have subjects to discuss and to wrangle over. When a new light dawns upon them they will lay aside these tumultuous debates and dwell on matters of more importance to the real self, to the welfare of their souls in their eternal journeyings.

That Shakespeare was inspired, was certainly true; as all poets and students in all ages have been and always will be. The more the soul seeks the greater the help. No truer saying than that of Jesus—"Seek and ye shall find. Knock and it shall be opened unto you," or revealed to you. "Ask and it shall be given you" or you shall receive.

When this poor mortal received help, it was bountifully bestowed upon him and he used his inspiration for the uplifting and the instruction of mankind through all these years of time. That greedy ambitious men should desire to claim this divine inspiration, is not strange.

Many who think they "seek," "knock" and "ask" do so in such an idle way, not with a soul's desire for good, that the inspiration comes slowly. From some it is withheld entirely because of the use it is forseen it would be made to serve; then again some are inspired when they know it not, not as writers or inventors, but by suggestions that have been a help and will help them through all their earthly careers.

"MENTOR."

MENTAL DISCIPLINE.

Q.—Is a knowledge of mathematics of any use to the soul after it has left the body? Have our sciences any beneficial effects to the soul?

A.—All earnest, sincere discipline of the earthly

mind, aids development of the soul mind. The brighter the mind becomes, the clearer it can comprehend the spiritual part of its being, when unblinded by selfish or ambitious motives. Any study or science that cramps the soul, or spiritual life of the individual, is of no use to the soul, either in your life or after it has passed away from its fleshly tenement; but the true mathematician, the true scientist are those who are trying earnestly to solve the mysteries of nature and of their own lives, both material and spiritual. When engrossed in their work they lay aside all personal feelings and motives and are devoted to their work; this concentration of the mind is very beneficial and often aids those who are of like mind on this side to help in their discoveries and calculations. Many of these studies have opened to the mortal mind ideas and aspirations after the investigation of spiritual truths and a desire to look beyond and speculate as to their future life, the life of the so-called immortal part; and thus it has become one of the religions of the day in your sphere. These speculations, aided from our side, have become facts proven beyond a doubt. All these studies in your sphere are only steps that lead you on and on if rightly used, unselfishly used; they are given for good and should be so used. Purity of life above all; then will all study, all speculation be pure.

"ELLEN SCRIBE."

"ELLEN SCRIBE'S" ADVICE.

Every moment in the divine economy of the universe serves some purpose for good or through ignorance, for evil. Thus it is that while in our innocent childhood we are joyous and happy, or for only a moment clouded. But as we grow more and more tainted by the vice and ignorance of worldly surroundings, we grow bitter and unhappy sometimes from our own evil deeds and thoughts and often from the misery and evil we see around us. Watch every moment and note what it contains for you, either of joy or bitterness. Allow no creeping thought of evil to come in unawares, both for your own sake but more for the sake of others whom your thoughts affect. Reach out more and more to the perfect life; then will your own soul be so filled with divine light that it will shine forth to enlighten others around you. This we greatly desire you to become, when we can use you as the messenger of great tidings to the world, and especially to those in your immediate surroundings. Be wise and follow the teachings of your spirit guides. Real friendships on your side are rare, much to be lamented that it is so, but there is too much of the wrapping of one's self up to oneself and they cannot long think of you or plan for any one that does not in some way affect them. Be wise in your confidences and you will be helped from our side. Love everybody but do not show your affections too much lest they be made light of and thus you will be misjudged. Have the good of every soul at heart and help others all you can, but do not help them to hinder them in their upward growth by allowing them to depend upon you and not strive for themselves. This is an era of discontent and when this turmoil passes away, as it will, then will come a reaction and hearty good-fellowship will prevail again. Until then wait patiently and your reward will come. Remember that everything comes at last to those who wait and watch with patient courage. Keep steadfastly on your upward way. Go now.

"ELLEN SCRIBE."

THE USE OF BEAUTY.

Can you give a reason for the beauty displayed in flowers?

In the chemistry of the universe there are laws that make it possible that certain elements, certain combinations form certain colors; these uniting make the different colors of the flowers and plants. Plant a rose in certain soils and from a red it will grow to a pink color; in other soils it will grow darker.

Insects are not especially attracted by color; they are more drawn by the odor. Animals in their natural state do not know colors until partly domesticated, even then some of them do not know the

Birds, however, do note the difference in their wild state, seek the brightest and most heavily laden trees and hide in their blossoms their tiny nests. Their sense of smell is also very acute and this is their protection against poisonous berries and flowers.

The human eye is so constructed as to see everything in its perfection. As the soul grows and the spiritual powers develop, all colors assume a brighter and more vivid hue. The beauties of nature, even in its tiniest atoms, that seem to us and every mortal, the plainest, the most uninteresting of all the universe, become an interesting study. All the beauties of the universe, we repeat, come to you from soul growth. Take the ignorant, unawakened soul, what does he care for the little way-side violet he passes every day? He only tramples it under foot with his heavy iron-shod heel. He crushes it into the earth again.

Out from beneath the mouldering sod
The tiny violet finds its way;
Truth painted on its upturned face,
Its breath the sweetness of spring day,
It comes to teach the human soul the way to God.

Quaff deep of the beauties of spring time,
Truth from the violet's azure-hued face,
Love from the blushing cheek of the roses,
And purity from the lily, as she poses
In attitude full of sweetness and grace.

(Each flower teaches some attribute holy,
Though their origin be ever so lowly.)

ENTITY, MATTER, ETHER.

In his discussion with Mr. Westbrook, Mr. Charles Watts said: "When we affirm an existence, we mean an entity—that is, something that can be cognized by the senses." He added: "Our entire knowledge consists of entities and their properties, qualities or attributes," etc. Matter was defined as "that which occupies space and can be cognized by the senses."

THE RELIGIO-PHILOSOPHICAL JOURNAL took exception to this definition of an "entity" and of "matter," and referred to ether as an entity that cannot be cognized by the senses.

Secular Thought quoted from the review, and remarked that Mr. Watts recognized the existence of attributes or qualities as well as entities.

To this I replied: "What Mr. Watts says about attributes or qualities does not meet the criticism because ether is not an attribute or quality, but an elastic substance which scientists teach pervades space. I should never think of limiting entities to objects that can be cognized by the senses. We may be powerfully influenced by what is incognizable by the senses," etc.

In Secular Thought of August 25th, Mr. Watt replies thus: "Now I wish to ask friend Underwood, if entities are not cognizable by the senses, by what are they cognized? By what means, if not by the senses, do philosophers ascertain what 'pervades space'?"

I answer, that I have not said that entities are not cognized by the senses, but that the definition "something that can be cognized by the senses" does not include all entities, such, for instance, as ether, which cannot be so cognized.

But how is ether cognized? "By what means, if not by the senses, do philosophers ascertain what 'pervades space'?"

I reply, that ether is not cognized at all. Its existence is inferred from certain phenomena which are cognized, and which require to explain them the postulation of an entity that is incognizable.

Mr. Watts asks: "If ether has neither attributes nor qualities, how can it be what Mr. Underwood terms it—a 'substance'?"

Have I said that ether has "neither attributes nor qualities?" When Mr. Watts defined an entity as something that can be cognized by the senses, I referred to ether as an entity that could not be cog-

nized by the senses. To the remark that Mr. Watts recognized the attributes and qualities of entities, I replied that the statement did not meet the criticism, "because ether is not an attribute or quality, but an elastic substance which scientists teach pervades space." In other words, ether is an entity and it is not cognizable by the senses, and these two facts prove the validity of my objection to Mr. Watts' definition of entity and matter, or rather the definition which he quoted from some other writer.

Mr. Watts asks how I can know that ether pervades space "apart from our senses," how do I reach the conclusion that we may be powerfully influenced by what is incognizable "without sensation."

The question is changed. It is no longer whether an entity exists which we cannot cognize by the senses, but how can we know a thing "apart from our senses," how can we reach a conclusion "without sensation."

Certainly, without the senses and sensation we can know nothing and reach no conclusion. Without a nervous system, even without a stomach or a liver, we cannot think, we cannot live. But because these organs are necessary to thinking, [in this life] it does not follow that our thinking is done by them. Because we cannot know anything, cannot reach any conclusion "apart from the senses" or "without sensation," it does not follow that we obtain all our knowledge and all our conceptions by the senses.

As Tyndall says in his "Lectures on Radiant Heat," "The dominion of the senses in nature is almost infinitely small in comparison with the vast region accessible to thought which lies beyond them. From a few observations of a comet when it comes within the range of his telescope, an astronomer can calculate its path in regions which no telescope can reach; and in like manner, by means of data furnished in the narrow world of the senses, we make ourselves at home in other and wider worlds which can be traversed by the intellect alone."

And Lewes has remarks to the same purport: "We do not actually experience through feeling a tithe of what we firmly believe and can demonstrate to intuition. The invisible is like the snow at the North Pole; no human eye has beheld it, but the mind is assured of its existence; and is moreover convinced that, if the snow exists there, it has the properties found elsewhere. Nor is the invisible confined to objects which have never been presented to sense, although they may be presented on some future occasion; it also comprises objects beyond even this possible range, beyond all practical extension of sense."

The existence of ether is a scientific hypothesis, which has not arisen from the cognition of ether by the senses, but by the processes of the constructive intellect from the data furnished by experience. "Scientific hypotheses," says Ueberweg, "are the results of regular reflection on experiences;" and Hamilton, in his "Logic," refers to them as "propositions which are assumed with probability in order to explain or prove something else which cannot otherwise be explained or proved."

The belief in ether as an entity, as an elastic substance pervading space, is general among men of science; but it has never been "cognized by the senses," and is therefore non-existent for us, according to Mr. Watts, who really will have to revise the old and inadequate definition of matter and of entity which he has been accustomed to use in his discussions.—B. F. UNDERWOOD, in Secular Thought of September 8, 1894.

PSYCHIC SCIENCE.

Psychic science wishes to demolish nothing, but to enlarge what has been acquired; its representatives desire to push back a little the line of demarcation of materialistic ideas in order to make known a conceivable exposition of what is felt by the sixth sense which many persons possess already. They are really conscious of this earthly sphere, which can be measured, weighed, and analyzed down to its smallest particles, but they are also convinced that

beyond this material limit there exists another world which has to be examined by spiritual and not material instruments. The materialists say that beyond their limit there is nothing but vapor, ether, and emptiness—which is not proved; but Spiritualists prove that beyond this limit there exists a spiritual force, that is to say, something altogether different from matter, which each physicist—especially if he be an astrophysicist—ought to recognize as a substance closely linked to this material world. Without this discovered and demonstrated spiritual world, neither our spiritual existence nor our psychic and moral faculties—which correspond so well with our desire for progress and with the conditions of our spiritual life—could be proved. Without the reality of an ultra-terrestrial world, the inspiration towards duty, the spiritual rapport with immaterial beings, could never have been. To understand these it is necessary to study what the materialists call "mysticism" and "occultism." Somnambulism, magnetism, hypnotism, thought-transference, clairvoyance, psychometry, inspiration, presentiments, warnings, dream-visions, the trance condition, and the tangible apparitions called materializations, give the key to this study. For forty years people have taken the useless trouble of denying facts which constantly appear in more and more varied aspects and in continually increasing number, and it is because of this persistency that many savants of the first rank have left the beaten paths. These honest investigators, after a study exempt from prejudice, and after a period of reasonable skepticism, could not at least do otherwise than transcend the limitations which they formerly traced, and place themselves where a conceivably new light of truth has opened to them an infinite field of research.—Moniteur Spirite et Magnétique.

TIME FOR KEENER INVESTIGATION.

Our able English contemporary, Light, in an editorial in which it says, "THE RELIGIO-PHILOSOPHICAL JOURNAL continues its work as the candid friend of mediums—and shams; to establish on a more secure basis, the veracity of the one and to consign to a hotter furnace the impositions of the other," quotes with commendation from an article on materialization which recently appeared in this paper under the signature of E. V. S. The editorial concludes as follows:

But we entirely agree with this writer that the time has come for keener investigation "with the assent of both mediums and 'controls.'" In other words, the time has come for the effort to get some of the mediums into a different state of mind—to make them as anxious as the testers to invent and apply tests—in fact, to try experiments and to believe in the possibility of fresh evidences. Is it not highly probable that mediums are to a considerable extent their own controls?—that is to say, that their own feelings and ideas as to the possible and the desirable create the conditions to a large degree? If they hesitate, shrink, feel uncomfortable, or resent this or that, everything is likely to follow their lead, and to be difficult. They even may make their own limitations, just as they frequently impose upon the spirits their own bad grammar, their crude expressions, and even their personal tastes.

"E. V. S." states well the desirable points that await solution and that ought to be persistently attacked. Let us cheerily and gratefully take the truth of materializations for granted, and then let us pass on to the laws that govern them, and, indeed, to the crucial question, "What are they?"

Are they merely illusions thrown on our optic nerves by some mysterious power or are they actually made by our friends in the Spirit-world? Are they only the astral shells of the Theosophists, and do they float constantly in our atmosphere and become transiently visible by some unknown shifting or focusing of natural forces? Are they, for the time being, actual atoms of real matter drawn from the bodies of the mediums and restored to those bodies when they vanish from view?

The suggestion is made that a committee of competent observers should be formed in Chicago, for the purpose of a series of careful and progressive tests, calculated to develop the law of the phenomena. It would be immensely useful if such a committee were formed in London—not to entrap the false but to encourage and lead on the true.

SCIENCE AND A FUTURE LIFE.

When the bearing of science on the question of a future life is considered, it is too often forgotten how little science, or rather most of those who are recognized as entitled to speak for it, are at present qualified to offer an opinion on the subject. Mr. Frederick W. H. Myers did good service when, in his work published last year under the above title, he pointed out that the habit of belief on definite scientific grounds "tends to the atrophy of all beliefs on matters of fact which cannot be verified by rigorous historical methods, or by modern experiment and observation." As a consequence the great majority of continental savants have ceased to regard the possibility of a future life as worthy of discussion. The result is somewhat different in this country and in England, where the old religious spirit has not quite lost its hold on the scientific mind. As science requires definite proof it has practically tabooed various phenomena which at least appear to throw doubt on the uncritical belief which regards a future life as impossible. And that has been done in face of the fact that there has been an ever widening of the circle of science, the history of which is a history of "the recognition and interpretation of continually slighter indications of forces or entities continually more subtle and remote." Hence there is nothing improbable in the idea that a further extension of science may embrace "possible indications of a life lying beyond, yet conceivably touching the life and conditions of earth."

For these reasons a scientific inquiry into the subject of a future life, although almost new, is by no means hopeless. Indeed there is hope in the very fact of the problem being practically untouched, regarded from the scientific standpoint. As pointed out by Mr. Myers, the observations which are urged most strongly against human survival are scarcely a generation old, whilst those which tell in favor of such survival have not been systematically recorded until within the last ten years. These observations are partly physiological and partly psychological, and undoubtedly they lead to the conclusion that every mental change has its correlative change in the brain. Nevertheless there are certain phenomena which would seem to require that the mind can act independently of the brain, or that the latter possesses powers much more extensive than it has hitherto been accredited with. We are entitled to believe that the truth of telepathy has been firmly established, and physiology has not yet explained how one mind can thus affect another mind. Still more strange is the fact that one person can project an hallucinatory image of himself so as to become visible to another person at a distance, without any previous knowledge by the latter of the intention to do so.

On this latter subject Mr. Myers remarks: "Now this projection of a phantom into other minds is a psychical activity of some kind, and some cerebral activity must, I do not doubt, correspond with it. But whatever the equation thus implied may be, it assuredly must contain some elements which are not allowed for in the formulae by which the concomitance between psychosis and neurosis is commonly expressed. We generally suppose, for instance, that a rapid flow of blood through the brain is necessary for vigorous psychical action. But in some of our published cases the dying man seems to produce a strong psychical effect at a distance while he is lying in a state of coma, with bodily functions at their lowest ebb. In short, this kind of special telepathic energy seems to vary inversely, instead of directly, with the observable activity of the nervous system or of the conscious mind." We think that the kind of effect produced has not been sufficiently dwelt on. It is not the mere impression of a thought, nor the perception of an external object the image of which has been strongly impressed on the agent's mind. It is the perception of an exact image of the individual himself, with his personal surroundings, and often under circumstances which could not have produced any image in his own mind. It seems very improb-

able that a person would have in his own brain such an image of himself as is in many cases projected to a distance, but if the whole organism is embraced in the supreme effort to make itself visible, then we can understand that the very soul itself may go out carrying with it the impress of its physical surroundings. Such a notion as this, rather than that of the projection of a cerebral image or impression, is consistent with the belief entertained by Mr. Myers that "some influence on the minds of men on earth is occasionally exercised by the surviving personalities of men departed." He thinks this influence to be of an indirect and dreamlike character, but it includes their appearance as phantasmal figures.

There is a suggestion as to the nature of the telepathic and cognate faculties the existence of which have come to be recognized which is deserving of careful consideration. It is that they may be the result of an evolution other than the physical evolution which has hitherto been traced, and analogous to the sudden increments of mathematical, musical and other faculties which occur without apparent hereditary cause, and which Mr. Wallace holds to indicate "some access of energy outside the order of purely terrene evolution." May it not be that there has been a gradual change of environment which has introduced fresh conditions of progress of a more spiritual character than those which nature had furnished up to the point where a fresh advance had to be made? Such a change of environment is not inconsistent with the principles of evolution, seeing that every organic change requires favorable surroundings in order that it may continue, and as the organism and the environment must under normal conditions always bear a proper relation to each other, the latter as well the former must undergo change, which may possibly include the introduction of a fresh factor.

DISILLUSIONS.

Our span of earthly existence is a brief one at the longest, but short as it is, it affords time sufficient for us to get over many cherished illusions. In one form or another illusions come to every human being, no matter how practical the mind, how dominant the intellect, or how strong the will.

Youth is not the only period of illusions but it is the time when they are most prevalent, most apparently real, most alluring, and most powerful. There were never surroundings too dreary, too sordid or poverty stricken to shut out from the soul of youth the beautiful, rainbow-hued illusions which the elusive fairy named the Future sends forth to comfort and stimulate all impressionable souls who have faith in her, however dark and bleak the present seems to be. With hopeful heart the eyes of youth behold through these illusions the pressing poverty of to-day intensifying by contrast the sweetness of future affluence; a state of unhappy friendlessness atoned for by a crowd of admiring followers; a hard taskmaster, or contemptuous acquaintance stunned into astonished admiration by great achievements; a scornful sweetheart, or lover, becoming wild with jealous love and envy; the shameful hour or deed, forgotten in a morrow of easily won glory—these, and a thousand other self-centred dreams charm and soothe the soul, be the present outlook howsoever dark and adverse.

Who that has held and one by one lost his own youth's dear illusions, but in thoughtful mood must sometimes ponder when he meets the aged, careworn, and hopeless seeming men and women in varying ranks in life, the history of whose lives are unknown to him, as to how far youth's ambitious hopes have become realities to any of these; and whether if such cherished dreams came true, the reality kept any of the sweet glamour of the early prevision? Whether the ambition gained was as satisfying in its pleasure giving power as it was in the eager pursuit? Whether the won and wedded love proved so ecstatic a possession as husband or wife, as was expected by the wooer or the wooed? Whether the riches now at command secure the un-

limited influence, respect and pleasure which were deemed their sure accompaniment in the illusions of the days of want and penury? Whether the hardly won worldly honors now heaped upon one who persistently sought them, give the expected elation of soul, or brought in their train happiness or peace of mind?

When in the city streets one sees here a bagged, unkempt, old woman grinding out doleful strains from a disabled hand organ as she sits on the curbstone; there a wrinkled crone with dull and weary fishing for bits of rags, etc., from the refuse boxes and yonder at the street corner still another who with mirthless eyes, apathetic face, and an attitude of utter dejection, waits for custom by her poorly stocked apple stand—one cannot help wondering what the girlhood hopes of such as these may have been. Was the begging organ grinder once, not so very far away in time, a pretty bright-eyed girl in a happy home, and did she meet her fate in some smooth-tongued, shiftless ne'er-to-do-well; and did all her sweet girlish illusions as to love's power to fulfill love's promises die a sudden, or slow and lingering death? There is nothing in the seamed face, bent form, and glazed eyes of the hopeless old rag-picker to tell the story of the possible illusions of her may be fortunate youth. Mayhap she was born to happier things, and dreamed of deeds of daring sacrifice, or intellectual ambition—dreams brought to an end perhaps by sudden reverses, broken promises, or blind wilfulness? Was the dejected old apple-stand woman once in youth's golden days a healthy cheerful girl with beaming eyes and hopeful smile, with a heart filled with trust in herself and her ability to win for herself a share in the world's prosperity? A trust which continued ill-luck may have caused her to lose, and thus to lose all faith in herself and others, tho' now too battered by misfortune's hard knocks to care any longer to fight against what she cannot understand? And what disillusion must have come to the many hopeless looking worn and aged men whom we daily meet in city streets. It could never have occurred to the hopeful mind of youth that life must end so disastrously as it really does to many. Did this man who applies at the door for work ever dream that he would end his days as a picker up of odd jobs to gain a miserable living or that weary white-haired old tramp who asked in trembling tones for food, suppose he would sink to that? or the maimed wreck of humanity whose crippled condition silently makes its appeal for sympathetic help on some street corner, ever guess to what he would come? Ah, if this world completed the round of man's existence it would be hard to guess of what use or good are all these illusions and disillusion. Spiritual teaching alone shows us that these are necessary steps in the soul's true progress.

How many and varied are the disillusion we undergo even in the minor affairs of life. The speculation which held such alluring promise of easy money-making, ruins instead of enriching; the business in which a man's whole capital is embarked with the hope of making a fortune, turns out to be the means of breaking up his commercial career; the home where its builder and furnisher expected to end his days, is burned to the ground in a few short hours with all its cherished mementos; the office and honors which seemed so sure of being won by one man, are gained by an unexpected rival; the friendly visit looked forward to with heart thrills of pleasure and expectation of added strength to a congenial friendship, turns into an occasion of breaking that friendship forever; the joyously bestowed gift to a relative or dependent, bought at considerable self-sacrifice, becomes the cause of burning humiliation by reason of the silence, eloquent with its recipient's disappointment as to its character or money value, with which it is received—these and a thousand like experiences are of constant recurrence in the daily history of human life. The unexpected disillusion of our lives sift and prove the durable qualities of character, the virtues within us which will be of spiritual use on less material planes of being. The

process of disillusion is often a slow one—but at times also so horribly sudden as to strain to the utmost our powers of endurance and self-control. It is never a painless process, but always we grow in knowledge thereby, and come to be less hasty in our conclusions in regard to superficial appearances.

The world at large, as well as individuals, is also constantly undergoing a process of disillusioning—learning through its errors and mistakes; but each step forward bearing it nearer the everlasting truth and reality of things. Thus in good time will spiritual truths, still looked upon by many as delusions, come to be recognized by those now under the illusion of sense perceptions, as realities. Already some of the scientists of to-day are taking the preliminary steps toward the disillusion of the common mind in regard to spiritual realities.

But the change we call death will doubtless prove to each individual soul's satisfaction that our life here has been in large part also but an illusion of the senses, and that the spiritual part of us, so often ignored and abused here is the only reality, and that the supreme realities of being are far more satisfying and joy giving than anything this transitory earthly existence has ever offered us, even in its most brilliant and alluring illusions. Thus our last great disillusion will bring us joy and peace, rather than pain, and sorrow and disappointments. At least such are the emphatic teachings of the spiritual gospel.

S. A. U.

(UN) SCIENTIFIC CREDULITY.

Our correspondent Charles C. Millard, whose letter will be found in another column, is a good representative of a class of persons which happily is growing smaller, thanks to the hypnotic and cognate psychological inquiries which have arrested the attention of the world of science during the last few years. The phenomena of mesmerism were down to a comparatively recent period scoffed at as the result of fraud and delusion by all men of science, and were accepted as genuine by only a few medical men who for their receptivity paid the penalty of professional ruin. All those who condescended to inquire into the subject were convinced of its truth, but the usual course was for to stigmatize the reported facts as untrue, and then to say that it was useless to inquire into what was false. Deplorable as was this state of things, there is nothing strange about it. The human mind does not willingly allow itself to be disturbed in its beliefs, which become to it like a second nature. It is like the sluggard who objects to being aroused from a bed of repose.

The misfortune is that men who thus act think themselves, and are thought by others, to be actuated by a proper scientific spirit, whereas the opposite is really the case. And it is the same with those who without inquiry deny the truth of the phenomena of Spiritualism. There is not with them an honest spirit of doubt, but, as with our correspondent they positively affirm that "gods, devils, and departed human souls exist only in the minds of those who believe in them." The inference is easy that "there is no need that I should take a lighted candle in my hand and go forth into the sunlight to search for that which may only be found in the dark chambers of thought." Why search when I have made up my mind that nothing is to be found! Just as reasonable would it have been for us when the telephone was first invented to say that it was impossible, and therefore we would not take the trouble to investigate it. The lesson taught by the recognition of the truth of mesmerism, under its new name of hypnotism, ought to have taught every man of sense that there may possibly be more truth in Spiritualism than men of science are usually willing to accredit it with. Even if its chief conclusion should prove to be false, this can be established only by investigation, and it deserves to be examined into for the sake of the truth which may be found to exist in it. If the investigation were not to prove the existence of departed spirits, it might nevertheless throw great light on psycho-

logical problems of the greatest moment, and thus advance the cause of truth.

Unfortunately truth is usually about the last thing people search for. Their minds are turned in a particular direction, and if they see anything that disagrees with their pet theory it might as well be unseen, for they cannot recognize its possible value and it is rejected as untrue without examination. Hence it is not surprising that our correspondent does not appreciate the importance of the investigations being made by some of the leading psychologists in Europe into the phenomena exhibited through the mediumship of Eusapia Palladino, whom he characterizes as a trickster. The self-confidence of some people is marvelous, but usually it is just such persons that are taken in when the opportunity is given them of being so. Even Prof. Lombroso was compelled to admit that the phenomena he saw at Eusapia Palladino's sances were genuine, although he did not ascribe them to spirit agency, and he apologized for his former incredulous opinion. He has shown himself to be a true man of science because he inquired into the subject in the truly critical spirit. The fact that he did not discover fraud, although he did not see evidence of the agency of spirits in the phenomena, ought to be sufficient to lead others to reserve their opinion until they have themselves made a similar investigation. If they are not able to do so, let them reserve their opinion still, and not say "I admire Eusapia and would attend one of her sances if I had an opportunity, for I would be sure of being cleverly victimized and getting the worth of my money." Such a remark as this, in the face of the facts which were published in THE JOURNAL in relation to Eusapia Palladino, shows not only an unscientific mind, but a spirit of unfairness to the medium which is highly discreditable. None of those who have attended her sances have thrown doubt on her honesty, and it is reserved for our correspondent, who has had no personal experience in the matter and without the slightest justification, to impugn her good faith. THE JOURNAL has always been the first to denounce fraud in mediums when it is proved to exist, but this should not be imputed without good cause, and there is not the slightest trace of it, so far as we can judge in the phenomena occurring during the sances of the Italian medium. Whatever their interpretation they are genuine, and the charge of fraud by our correspondent proves only that he is incapable of dealing with the subject of Spiritualism in the unbiased spirit which should govern the scientific mind.

THE ETHER.

Every perfect unity, and therefore the universe itself, must be regarded as an organized arrangement of its parts. The universe is essentially a vast system, whose parts are subordinate systems of solar and planetary bodies, and whose elements are those separate bodies themselves, each of which, like one of the countless cells which go to make up the human organism, is itself in some sense an organic whole. If ever there was a time when the planetary system did not exist, the particles of which its members consist must have been spread throughout the universe in a formless mass. If such were the case, we can suppose that the aggregation and segregation into masses of those particles would have an important effect on the state of the ether itself. The vibrations of the ether are those of an elastic solid, and its perfect elasticity may be due to its extension to fill the void which would otherwise have been created by that molecular segregation. The ether may indeed be likened to a harp of infinite expanse, whose strings are supported by the numberless spheres which stud its frame, and which by the gravitating force constantly operating among them, keep these strings in the state of tenuity necessary to the harmonious action of the cosmical instrument. Some of those bodies are in a constant state of radiation, and by their vibratory motion they give undulation to the ether, whose movements become visible to the eye in the garb of color which

clothes the earth and the curious phenomena of interference. In the harmonies of light we have the real music of the spheres, as we have the highest expression of the life of nature. For this light is the composite result of the activity of the energy and force which are embodied in the stellar bodies on the one hand and in the primordial ether on the other. Both alike are phases of the vitality of nature, for although the sun is our source of life, yet its energy reaches us only through the agency of the ether, which from its universality we may suppose to be essential to the life of nature itself.

The ether has indeed its own proper activity equally with the sun and all other such bodies, due to its perfect elasticity. That its movements are periodic is more than probable, but as to their cause we can only say that they are the pulsations of nature, and have relation to the motions of the heavenly bodies. Through the medium of the ether every one of these is continually attracting or impelling all the rest, but as they are all members of a common unity, the exercise of this mutual activity only pulls tighter the cords which bind them together into an organized system.

INSTEAD of discouraging investigation and the developments of mediumship, instead of pouring ridicule, invective, and sarcasm upon the present staff of mediums (even admitting that there is ground for regret because of lack of education and spirituality in their ranks) it seems to us that what is most needed is the promotion of knowledge regarding mediumship; the encouragement of self-study and self-culture by mediums; and the effort to elevate the standard by the discouragement of questionable practices, the elimination of the wilfully ignorant who make no effort to improve, and the founding by intelligent sitters of schools for spiritual development and mediumistic improvement. There is pressing need, now more than ever, for a supply to meet the continuously increasing demand for evidence, for more and better mediums, and we sincerely trust that during the coming winter wise efforts will be made to induce educated, enlightened, and earnest-minded people to sit for the development of their mediumistic gifts that the public work of the movement may be carried forward energetically in every direction, and that in many homes the happy experiences of "an hour's communion with the dead" around the family altar may bring consolation, light, strength and blessing, to those who seek the companionship and ministration of angels.—Two Worlds.

Why should not a being out of the flesh carry further on the spirit's action upon the body? If the hypnotizer in the flesh can will a blister, why should not a hypnotizer out of the flesh will a message, a vision, or even a materialization? What if a spirit is able to do, with the help of earthly mediumship, at least all that the chemical "demons" are invented to do—or to help in accounting for what is done? Well might Mr. Myers say that the manifestations of Spiritualism do not belong to the back-water but to the tide, and that they are auguries of a science yet to be in advance of the discoveries of to-day.—Light.

It was good to hear Mr. Myers demonstrate how, from a purely scientific point of view, tables might be moved, and cold and heat waves produced, how scents might be developed and lights be made to flash, and all the rest of it—just as the poor Spiritualist has all along been saying. There is even a science-basis for such an "impossible" phenomenon as the first test, which Professor W. Crookes, who presided, explained, and which Mr. Myers justified. Isn't it interesting?—Light.

The United Presbyterian says, "Ministers should remember that they live in an age of intelligence." If many ministers remembered this, it might make a great difference in the character of their sermons.—Christian Register.



NIGHT.

BY J. W. BERNHARDI.

To a forest fancy leads me,
Leads me now and leads me nightly,
To a temple where doth dwell
Thinking man and mote as well.

Leaves are trembling, night advancing;
Spheres with mystic rhythm dancing;
And the silence so profound
Thrills me with its awful sound.

Whilst the world seems thus to slumber,
Gazing, like a child I wonder:
Will I—can I ever see
What has caused such things to be?

In my heart all pain allaying,
To my mind a voice came saying:
Seek not reason what love finds;
Part not reason what love binds.

Brightest light is not for seeing
What is being, what is being;
Brightest light but makes this sphere
And its workings more obscure.

TENNYSON.

BY ST. GEORGE BEST.

To-day is dole in Astolat indeed, for lo!
The Master's lips are stilled and mute,
That charmed the universal ear, as long ago
Greece thrilled at Pan's melodious flute.

RECORD MAKING.

BY MRS. M. KLINE.

Mrs. M. Kline, Van Wert, Ohio, writes: We resumed public services the first of the month and they are much enjoyed after our summer rest. Last Sabbath my guides announced to me the subject of "Record Making" and as I felt an electric thrill, I went into my room and as soon as I became quiet I heard clairaudiently the contents of the paper I herewith send you that you may publish it if you think it available for THE JOURNAL, that its readers may pass upon the thoughts it contains:

What is life but record making? When this question is directed to man how important it becomes. All begin life on earth and while passing through these corporal divisions, record making is of far more consequence than has been supposed. It begins in infancy and is then very simple, but its differentiations are as rapid as sense unfoldment and activity permit. On all lines where mortal thought is directed, on every line whence system support is derived by reason of organic relations and attachments to mother nature and father God, yea; upon all these lines the record of every individual is clearly marked, and is called nature's record. This and the record kept by the recording angel, as well as that of memory, must agree when compared.

Some of the world's students say, that by analytic reasoning they have arrived at the conclusion that memory is the recording angel of every individual, as well as the storage chamber of all acquired and entailed knowledge, that there, in each one's own aura, all that ever stirs the brain and heart and is a sense realization, is recorded. Certainly this is true, but this is called the individual record; that kept by the recording angel proper, and preserved in archives above, is the legal record, while that which is interwoven in all nature's operations and traced on all lines as before stated, is the cosmic record. These three are compared and from them is made the decision as to each one's assignment when they change the mortal for the immortal form and states of life. The entire cosmic record is so made, traced and correctly kept as to the output of substance and force, modes of differentiation, simple and complex activities, changes of form on all stratas, and all lines of activity are so punctuated by vibratory impingements that the result is a clear record easily traced by those skilled to serve in such important offices. Here are large fields for earth's students to investigate. On these lines they can learn much that will be of great help to them in reaching sound conclusions with regard to nature's forces and operations, and how men collectively taken play the accompaniment thereto; also to solve the cojoined labors of spirits and mortals which to be helpful as divinely intended, must be sifted, separated and brought under

proper management. Man is so entwined in all of nature's systems of evolution, so wisely drafted, fixed and governed, that he cannot retrogress. When changes are needed, they are forced by and through these systems in such a way that man the crowning effort of all expended creative energy, keeps abreast of nature's unfoldments to prove the superiority of mind over matter. However, at such times of great changes, all imperfections are perforce thrown bare, so that it seems as if man were losing instead of gaining in progressions, march; but the watchword is "Onward!" The faulty, so-called economic pursuits in politics and religion must be changed when the record making therein is such that it runs against law on all sides, for dame nature demurs, and changes are compelled by differently applied forces which necessitate different activities, with the result that an entirely different view of things becomes first a mental impression, a fact of thought, then of physical reality.

These things are under the control of competent managers in the upper worlds, who work upon and through mortals, as upon and through nature in ways here outlined. All this is individual and collective record making for as many beings as are allied by cosmic ties and are therefore partakers of the weal or woe wrought by these systems in which they are all factors. Notwithstanding all this, at every turn where individual promoters are marked to take place, as a natural sequence of life's beginning and pursuit, the individual record is compared with the legal and cosmic. Thus ye are your own judges, and are on the witness stand for or against yourselves, by this your own record making. No one can take from your merits, nor cover your faults, the record decides at such a time. Right here a question may be asked, by those who believe that Jesus pays all the debt and all they need to do is to confess his name before men and subscribe to a church creed made by men in his name, and one which we will anticipate and frankly answer. There were grand provisions made for Earth's people by Jesus, or rather, through him as a special incarnation and medium for the highest legal tribunal and creative compact; but earth people have not been taught the truth of it. He is a helper and has suffered for humanity; has given a bond and cancelled the same in their behalf; but many other individuals of all ages, and of the present, governed by a special providence, became saviors for others. This has been demonstrated and proved all along man's line of life and is now in these days, but as we trace the records we learn therefrom, that it is only done when cosmic tangles in great claims by high authorities, can be unravelled and made right by human factors.

WHY I DO NOT INVESTIGATE SPIRITUALISM.

TO THE EDITOR: For every act there must be a motive, which is strong enough to induce the action, and hitherto, no motive has prompted me to go to a séance, or, in any practical way, to investigate the phenomena of modern Spiritualism. It appears to me, that there must be some degree of belief in the existence of spirits; or, there will be no desire, or motive, for investigation; and by reading and studying on this and kindred subjects, together with the experience and observation of fifty years, I am convinced that spirits do not exist; or, granting their existence, we have no means of communicating with them, or of obtaining any knowledge of them. And if we admit—which I do not—that all the phenomena in question are objectively real, still spirit existence is not proven. Hundreds and thousands of honest and reliable persons, (better qualified for the task than I,) have spent many years investigating without arriving at any satisfactory result. Then why should I enter upon a task which promises no reward and which if closely and persistently followed with implicit belief is likely to end in partial or complete insanity.

It is not necessary to make a personal investigation. I can read more accounts of things seen and heard at séances in an hour, than I could hope to actually see or hear in a year; and in a large majority of cases, I believe these accounts; that is, I believe that the observer thought, he or she saw or heard the phenomena as described; that they were, at least subjectively real, and many of them objectively so; and that, had I been present under the same conditions, I would probably have been similarly affected. Admitting all this, what do these accounts prove? Sim-

ply, that there are some things which we do not understand, which any sensible person will admit without proof.

There is nothing wonderful about the fact that a living man or woman, or a number of them, can tip a table without allowing the observer to see how it is done, or possibly without knowing how it is done. In a dark, or dimly lighted room the opportunities for fraud are so numerous, that nothing is proved; and if the possibility of fraud is excluded, it is apparently proved that there is some unknown way of applying the force of the living human organism. That the force in physical phenomena emanates from the medium or other living persons in the room is both proved and admitted. The transmission and application of the force is all that is to be explained.

Do spirits condescend to transmit force for us? Then they are as useful as a steel wire.

It would be wonderful, and something like proof, if spirits would do something without help, even were it ever so small. If they would perform with the table in an empty room; or, if they would hold a horseshoe suspended in the air while a sword could be passed round it, or after it was enclosed in a glass case; then it would be evident that the force was not furnished by a living organism.

It must be shown that spirits do something unaided; that they are factors in causation, before it can be admitted that they are entities.

He who investigates must be an expert in such matters, or he will not be able either to separate the "ninety per cent. of fraud, trickery and delusion" from the ten per cent. of genuine phenomena, or to decide when the possibilities of fraud are all excluded. I am not an expert and have not time to become one, therefore, I must take my information at second hand. Judging from the published accounts of séances, it appears to an outsider that the possibility of fraud is never entirely excluded.

There is always a hiding, or covering up, or darkness connected with favorable conditions, and, as the scientists discovered in the séance with Eusapia Palladino, the medium "does not assist in the investigation."

I admire Eusapia and would attend one of her séances if I had an opportunity, for I would be sure of being cleverly victimized and getting the worth of my money. The scientists wagered their learning and science, against her game and her skill and were fairly beaten. They were not sure of anything that happened at the séance. Just what they ought to have known, they did not know. They did not know whether they were holding both of her hands, or only one of them, when the spirit hand appeared for the tenth of a second above her head. It is true that Eusapia was lifted onto the table; it is also true, that a good stout scientist had a stout grip on each side of her chair during the performance. They thought that they did not lift, but the proof would have been much more satisfactory if Eusapia had just floated up onto the table without anybody holding to her chair. Why didn't she do so? Echo answers, why? The table tipped, but the camera testified that every time a fold of Eusapia's dress touched a leg of the table. Why? Whenever anything was done, Eusapia was exerting force. Why could she not sit still and let the spirits do the work? Why? It was proved that Eusapia was smarter than the scientists.

The most wonderful of the phenomena is the materialization of spirits, and, if this can be accounted for, why should I investigate? The East Indian fakir materializes a spirit—or nothing, which in my vocabulary is a synonym—before a large audience, in an open street or square, in the broad light of day without any cabinet, and no suspicions are entertained that spirits assist him in the performance. The fakir hypnotizes his audience and causes them to see what arises in their own minds prompted by his suggestions. Photographs taken at one of these exhibitions showed the audience intently gazing at—nothing.

Now if one of those enterprising fakirs should come to this country and commence business as a materializing medium, could he not easily victimize thousands of people who are disposed to believe in spirits? Then, if we suppose that the mediums possess and cultivate this power, what more is there to explain in regard to this wonderful phenomenon? Nothing, until a spirit is proved to be an objective reality. Gods, devils, and departed human souls exist only in the

minds of those who believe in them and there is no need that I should take a lighted candle in my hand and go forth into the sunlight to search for that which may only be found in the dark chambers of thought.

CHARLES C. MILLARD,
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WOMAN AND THE HOME.

MY MENDING BASKET.

It is made of the stoutest of willow.
It is deep and capacious and wide;
The Gulf Stream that flows through its borders
Seems always to stand at flood-tide!
And the garments lie heaped on each other,
I look at them often and sigh.
Shall I ever be able to grapple
With a pile that has grown two feet high?
There's a top layer, always, of stockings,
These arrive and depart every day;
And the things that are playing "button-button"
Also leave without any delay.
But, ah! underneath there are strata
Buried deep as the earth's ecene!
Things put there the first of the autumn,
Still there when the trees have grown green!
There are things to be ripped and made over,
There are things that gave out in their prime,
There are intricate tasks,—all awaiting
One magical hour of "spare time."
Will it come? Shall I ever possess it?
I start with fresh hope every day.
Like a will-o'-the-wisp, it allures me;
Like a will-o'-the-wisp, fades away.
For the basket has never been empty,
During all of its burdened career,
But once, for a few fleeting moments,
When the baby upset it last year!
—Bessie Chandler, in Harper's Bazar.

AN HONORED WOMAN.

The French government, by awarding the ribbon of the Legion of Honor to Mme. Bogelot has turned a brilliant light on a personality whose career has hitherto lain somewhat in the shade. Leaving to others the care of vindicating the feminine cause in public meetings and in the press, Mme. Bogelot has devoted her life to the redemption of female criminals. Her name is intimately connected with that highly philanthropic work, the "Œuvre des Libérées de St. Lazare," of which she is now directress, and it is mainly due to the fact that she personally represented the society at the woman's congress at Chicago that she owes this public recognition of her worth—an honor seldom vouchsafed to women, however well merited. She is an admirable specimen of that class of Frenchwomen about whom the fashionable society of Paris knows little.

"The world and I are strangers. I never go out, never pay visits," Mme. Bogelot explained in a recent interview. "I rise early, the morning is spent at home dictating letters to my private secretary. During the afternoon hours I am generally to be found at the offices of the Œuvre des Libérées de St. Lazare. At 6 o'clock I return to dine with my husband and son, and I am seldom out of bed after 8."

This is the simple epitome of Mme. Bogelot's self-sacrificing existence. In her home surroundings there are abundant evidences that the humanitarian labors of this excellent woman are not allowed to interfere with the comfort of her husband. There is no disorder in the household. You feel that everything moves on oiled wheels. A roomy flat in a large house situated in a small street turning out of the busy Rue de Rivoli is her abode, solidly but simply furnished, a single, middle aged servant composing the entire staff. It is pleasant to note that between husband and wife there is complete harmony of ideas and interests, M. Bogelot, who is a member of the bar, affording his wife aid and advice on all legal matters connected with her work.

Although she personally prefers to hold aloof from party strife, the woman's cause has undoubtedly her entire sympathy. Indeed it would have been strange had it been otherwise, owing to the great friendship that existed between her and the late Maria Deraismes. The connection between them was almost that of mistress and pupil. There was a difference of some ten years in their ages, and Isabelle Bogelot, when a weakly child, was taken under the wing of the elder woman and her sister, Mme. Feuisse, that she might have the benefit of country air, and remained an inmate of their house until she married. This early training had probably a great effect on her subsequent career.

Not being gifted with literary abilities,

as was the more brilliant Maria Deraismes, she sought to render herself useful in other ways. It was not, however, until after her marriage that she joined the Œuvre des Libérées de St. Lazare, with which her name has been so inseparably connected. This was in 1873, and the society had been founded three years previously by Mlle. Michel de Grandpre, the niece of the chaplain of St. Lazare, who had been struck during her intercourse with the inmates of this house of detention by the anxiety evinced by so many of the prisoners as their terms of imprisonment came to a close and they knew that they would be once more thrown on their own resources and have to do battle with the difficulties of life, heavily handicapped by the ignominy of a conviction. Initiated into the workings of the society by Mme. Emilie de Marsier, its vice president, Mme. Bogelot threw herself into the work heart and soul and was very soon elected a member of the committee, to become, in 1880, its general directress, a post which she has held ever since.—London Queen.

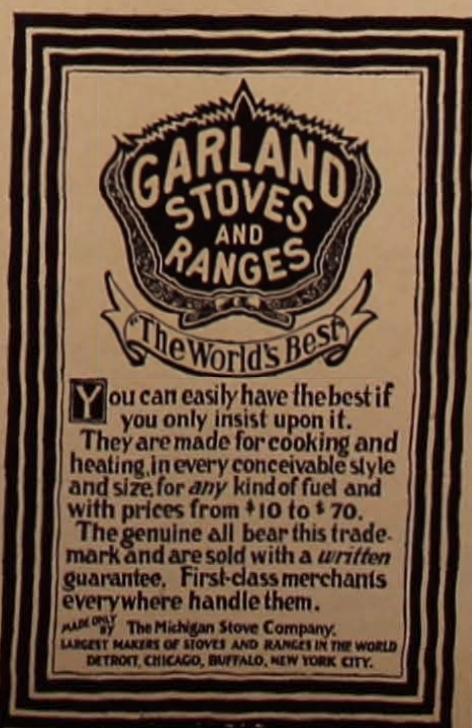
WHY WOMEN WANT THE VOTE.

1. as a woman, want the vote because—
1. I am a citizen equally with men.
2. I have to obey the laws, and am not exempt from any penalty for breaking them; I ought in fairness to share all the privileges, too.
3. If I pay taxes, I ought to have a voice in the spending of the public money.
4. It is the essence of slavery for one set of adult human beings to be ruled absolutely by another set—slavery is bad for both master and slave.
5. The stigma of inferiority I bear in common with idiots, criminals, paupers, lunatics, and children is degrading and intolerable.
6. It is my duty to care for national morality, and to have power to influence public action for good.
7. It is my duty to help my sister women who suffer from the present laws relating to labor, marriage, divorce, property, etc.
8. The women's vote will be the most powerful aid to temperance legislation.
9. Women do much for the State industrially, intellectually, and especially as good mothers, and so deserve freedom and equality.—Mrs. M. WALTERS.

Fraulein Alice, the popular actress of Berlin, thus announces her coming marriage: "To all my friends and acquaintances: I desire herewith to make known that I am about to appear in a new character, which I have never yet performed. The drama is called 'Marriage' ('Die Ehe'). The part of the hero will be taken by Herr Hans E—. Upon him it depends whether the play will be a comedy or a tragedy. It will certainly not be a farce, for we are both of us terribly in earnest. Besides, all my married friends tell me that in 'Marriage' there is nothing to laugh at."

All the members of the school board in Tiverton, R. I., are women, and the superintendent says the schools of that town are the best conducted in the State.

The Countess of Aberdeen made about \$100,000 from the Irish Village at the World's Fair. It will be used to promote domestic industry among Irish peasants.



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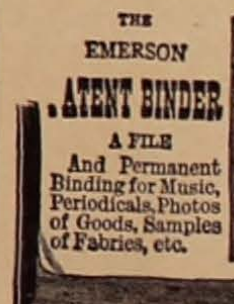
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BOOK REVIEWS.

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Hypnotism; its History and Present Development. By Fredrik Björnström, M. D. Authorized translation from the second Swedish edition. By Baron Nils Posse, M. D. New York: The Humboldt Publishing Company. Price, 30 cents.

This work had its origin in the author's belief that the effects of hypnotism are so great that it ought to be studied by all physicians, but that those who have not had a medical education should not meddle with an agent "so dangerous and so difficult to control." For the benefit of persons interested in the subject, he gives a clear and concise history of the development of hypnotism, which he identifies with mesmerism, and also an account of the various phenomena classed under it. These are too well known to require enumeration, but we would draw attention to what is termed unilateral hypnotism, in which the phenomena are exhibited in only one half of the body, or in different forms or degrees on opposite sides. This depends on the independent action of the two halves of the brain which under normal conditions work harmoniously together. Another curious subject particularly referred to is the effect of prismatic and other glasses on optical illusions. These are found to act just as though the illusions were real. The author treats largely of the subject of suggestion, both under its psychic aspects and its effect on the functions of the body. Mental suggestion he regards as the same as telepathy and as being thought-transmission. Under this head may be brought the healing of diseases, and Björnström affirms, as the result of his inquiries, that "hypnotic suggestion affects not only physical sufferings and bodily diseases, but also the psychical life, so that bad habits can be suppressed and a depraved character can be improved and changed." In the concluding part of his work the author deals with the injurious side of hypnotism, and he declares that the physical and psychical dangers of its misuse are so great that it ought to be dealt with by the legislature like deadly poisons, and that only licensed physicians should be allowed to practice it. It is only fair to say that the majority of experts are not of this opinion, and that Björnström's views on this point brought forth strong protests, but nevertheless his work deserves most careful attention.

A Story from Pullmantown. By Nico Bech-Meyer. Chicago: Charles H. Kerr & Company, 175 Monroe street. Paper, 25 cents; cloth, 50 cents, postpaid.

Mrs. Nico Bech-Meyer though an American by adoption is a Norsewoman by birth. That she has acquired a complete mastery of the English language, is shown by this story, which discloses oppressions of the Pullman company, and the mental struggle of the more intelligent of the working people. The book closes with their final decision to begin the strike, and it is full of inspiration for those who are tempted to think of the strike as only a failure. The Pullman struggle bids fair to have a literature of its own, and it will certainly live in history as a momentous event.

Orthodoxy vs. Evolution is the title of a Lecture delivered by Daniel T. Ames before the Brooklyn Philosophical Society and Manhattan Liberal Club of New York.

The hope of the author of this lecturer is that it may lead its readers "to thrust aside the falsity of traditional and inherited myth and enter untrammelled upon an exploration of the new and grand fields lately opened by modern science and discovery." He says truly that the coming man will come along the line of evolution. Like many other writers on this subject, however, he neglects to distinguish between religion and theology and thus his argument against the former loses some of its force. The lecture is well written, radical and contains much good thought. Price, 15 cents. Daniel T. Ames, 202 Broadway, New York.

The Conqueror's Dream. A Poem. By William Sharpe, M. D. New and Finally Revised Edition. Price, sixpence. London: J. J. Morse, 26 Osnaburgh Street, Euston Road. 1894.

These lines owe their origin, we are told, to a remarkable symbolic dream or vision, in which the great edifice there described was seen and its ascent made by a

youthful warrior. The poem is well written in blank verse and contains many strong passages exhibiting various aspects of ambition, and teaching the duty of those who have reached the highest summit to restrain the passions of men and govern according to right. The dream, which contains some strange sights, ends with dreadful noise and turmoil:

Then all again grew still, in silence hushed:
And in the East there dawned, uprising slow
A roseate blush, a tinge of golden light,
The herald sure of a more glorious morn.
A time of rest, if not the reign foretold
Of peace on earth! and so the vision passed!

MAGAZINES.

The Popular Science Monthly closes its forty-fifth volume with an issue of marked and varied excellence, the October number. Prof. James Sully contributes the third of his Studies of Childhood to this number, taking up "The Questioning Age," and giving a vivid picture of the curious gropings of a child's mind for knowledge. An account of "The American Champagne District," with a description of the various processes in the making of champagne, is given in an illustrated article by Lee J. Vance. The district is the lake region of New York. In "Some Lessons from Centenarians" the mode of life of two hundred persons of this class is given by Dr. J. M. French. An anthropometric study of "The Half-Blood Indian" is contributed by Franz Boas, being accompanied by diagrams of various measurements. The editor comments upon the recent suppression of the teaching of evolution in the State University of Texas and upon the Brooklyn meeting of the American Association. New York: D. Appleton & Company. \$5 a year.—Universal Truth for September has for its opening article "The At-one-ment," by H. Louise Burpee. Mrs. Myron W. Reed continues her "Lessons from the Life of Jesus." An interesting account is given by Mrs. Helen Van-Anderson of her trip to Ashbury Park with the National Editorial Association. F. M. Harley Publishing Company, 87 Washington street, Chicago. \$1 per year. Issued monthly.—The Season is a high-class illustrated magazine of costumes and patterns for women, and the October number is full of excellent matter artistically illustrated with three colored sheets of costumes and the usual pattern supplement. New York: The International News Co., 83-85 Duane street.—The Scientific American for September, 1894, the Architect's and Builders' Edition, contains much illustrated matter, and has a supplement of two plates in colors. Munn & Co., 301 Broadway, New York. \$2.50 a year; single copies, 25 cents.—In the Independent Pulpit for September, C. L. Abbott concludes his articles on "The Gospels." The fourth gospel he assigns to the school of Philo, with a tinge of agnosticism. Other articles are by George H. Dawes on "World-making Without a God," and by M. W. Chunn on the duty of religion towards social caste. We see that in the editorial notice of the stories in Genesis. Dr. William R. Harper of the Chicago University is classed among the infidels. J. D. Shaw, Waco, Texas.—Current Literature for October is filled with good things. Conspicuous among which are "The Richest Man in the Whole World"; "The Deemster's Confession," a dramatic court-room scene from Hall Caines' new novel The Manxman; "The Dance in the Moonlight," the story of a premiere danseuse who gives a skirt dance before a band of robbers; "Captain Timar's Ruse," by Maurus Jokai, the great Hungarian novelist; "An Inheritance of Dishonor," a sketch from a novel by Joanna E. Wood, a new Canadian author to whom Current Literature gives most enthusiastic praise. The poetry, always of the highest order, numbers forty-four poems by the best living poets.—The September number of the Illustrated Monthly for Youngest Readers "Our Little Men and Women, keeps up the character of the Magazine in both its literary contents and its illustrations. Alpha Publishing Co. Boston. \$1 a year. 10 cents a number.—The September number of The National Builder contains much useful information on matters connected with building and subsidiary subjects. As a supplement it gives a design for the National Cottage with detail drawings. 185 Dearborn street, Chicago. \$3 per year.



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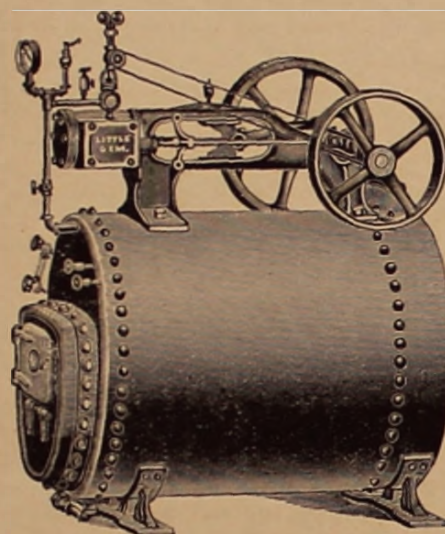
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Hypnotism: Its History and Present Development. By Frederick Björnström, M. D. Authorized translation from the Swedish, by Baron Nils Posse, M. G. Paper Covers. Price 30 cents.

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The Salem Seer.

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F. L. BURR, for a quarter of a century editor of the Hartford Daily Times, writes: Your experience on the borderland of two worlds are curious and fascinating. The life we are leading here is not the beginning nor the ending. It is, as you assert, certainly not the ending. I can never for one moment alter the Gibraltar of my faith, that our loved ones do come back to us; sometimes, as in your case, they materially aid us, as also in various material ways.

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Do not your time in vain weeping
Grief for events that are past,
Griefs oft placed in our keeping
Brief and cannot long last.

Do not that we shed in our mourning
For those we have once laid away
In jewels, their brightness adorning
The love that we bear them to-day.

Do not clouds that seem now to darken
And shadow our pathway above,
Will break if we only shall harken
To the voice of an infinite love.

Do not out through the wide open portal
A flood of golden sunlight,
Vision that life is immortal
Shall appear to our quickening sight.

Do not walk through the bright gateway streaming
To calm all our doubts and our fears,
A promise from loved faces beaming
Of a meeting in later years,

Do not let your sad heart be weighted
With burdens of life be distressed,
Do not barque with its cares deeply freighted
Shall find there a haven of rest.

The Influence of Food on Character
Vegetable vs. Animal Diet," by Reuben
is for sale at the office of THE
Price, 10 cents.

A reader of THE JOURNAL, an old lady,
writes: Our lives are like the atmosphere
—hour the sun shines brightly, the
—hour clouds arise black and terrible,
—hour to destroy everything. The
—comes out again in effulgent bright-
—It makes me think of my own life.

Passed to the higher life September 6,
at his residence in Portland, Oregon,
Buckman, aged 60 years and 23 days.
Funeral services were held at the late
house in the presence of a large number
of friends of all denominations. He had
been a reader of THE JOURNAL ever since
commenced publication.

William Q. Judge says the sixth race is
coming to come upon the earth and it
will appear in America. The individuals
of the race, he says, will be thirty-three
tall and will weigh a ton. They will
have a third eye just above the forehead.
The men will have no beards. Neither
men nor women will wear any clothes.
They will live 1000 years. Mr. Judge
gets all this probably from the mahat-
mas.

Prof. J. W. Kenyon, well known as an
able and eloquent lecturer, has changed
his residence from Onset, Mass., to Ander-
son, Ind., where he has been speaking
several Sundays in the Spiritual Temple.
We met Prof. Kenyon at Lake Brady
where we had long walks and pleasant
conversations with him. He is a man of
education and a thinker, as well as an
effective speaker. His address is P. O.
Box 232, Anderson, Ind.

Drury's Illustrated Practical Mesmerist
having passed through six editions may
be considered as having established a
reputation, and this is certainly deserved
by the latest one. Its author, William
Drury, was a man of great intelligence
and probity, whose attention was at-
tracted to mesmerism by the experiments
of Dr. Elliotson, and who subsequently
associated with Mr. J. W. Jackson in
obtaining a knowledge of it throughout
Great Britain and Ireland. As the result
of their efforts, a Mesmeric Association
was established in Dublin under the
patronage of Archbishop Whateley, and
at Edinburgh the Scottish Curative Mes-
meric Association was founded with Pro-
fessor Gregory as its President, and Sir
Thomas Macdougall Brisbane, President
of the Royal Society of Edinburgh, among
its bearers. Mr. Drury had a deep
conviction of the reality of the mesmerism
and of its paramount importance

to the health and happiness of mankind,
and it was for the information and use of
the general public, whose welfare he had
at heart, that his book was compiled. It
combines very plain but most effective
directions for the treatment of diseases of
various kinds, with a series of Plates,
"specially adapted to illustrate the posi-
tion of the subject and the movements of
the operator." It thus fulfills as nearly as
possible the conditions of a self-instruc-
tor. An Appendix contains an account of
a number of cases in which Mr. Drury's
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Mr. J. W. Sullivan, in his book, "Di-
rect Legislation by the Citizenship
Through the Initiative and Referendum,"
which is very complete and as good a
book as there is on the subject, gives these
definitions: "That every citizen shall have
the right to propose a measure of law to
his fellow-citizens—this principle being
known as the Initiative." "That the
majority shall actually enact the law by
voting the acceptance or the rejection of
the measures proposed. This principle,
when applied through ballotings at poll-
ing places, on measures sent from legisla-
tive bodies to the people, is known as the
Referendum."—The Voice.

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rilla that it "makes the weak strong." It
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ried daughter of ex-Mayor Hewitt, has
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years, and a very good one she has been,
too. An article on road making has been
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cently by Miss Hewitt.

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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

DR. COUES' THREE MONTHS' TOUR.

To all our readers Dr. Elliott Coues is well known as a "psychical researcher" as well as an ornithologist and biologist. His splendid work in contributing to the success of the Psychical Science Congress will not soon be forgotten. Dr. Coues is not generally known to our readers as a traveler and we think it will be of interest to them to read some account of his three months' tour in Canada and the border States which he described to us a few days ago when he stopped in this city on his way back to his home in Washington.

This tour was undertaken primarily to enable Dr. Coues to speak from personal observation of the localities on the route of the Mississippi Exploring Expedition of Lieutenant Zebulon M. Pike, in 1805-06, and secondarily to examine into the archives of the Canadian government at Toronto, Ottawa, Montreal and Quebec. Dr. Coues has in press a new critical edition of Pike's Travels, and in preparation two other works on early exploration in the then French and English territories.

Dr. Coues, accompanied by Mrs. Coues, left Washington, June 26th, and first spent a week enjoying the grandeurs of Niagara Falls and visiting the historic sites of the battles of Queenstown Heights and Lundy's Lane. They then proceeded to Toronto to examine and identify the site of old Fort York, where Pike, as Brigadier General commanding, led the American forces to the victorious assault of the Fort, and was killed in the moment of victory as Wolfe was before Quebec. Current accounts of the details of that affair are widely at variance, and Dr. Coues believes that he has found the true facts in the case.

At Ottawa, where, as well as at Toronto, Dr. and Mrs. Coues were received with great cordiality, he discovered a unique manuscript of which he was in search. This is an account of the explorations and discoveries of the younger Alexander Henry, an adventurous traveller, of the end of the last and beginning of the present century, who traversed the entire continent and left a voluminous journal which has never seen the light. This makes about 1600 foolscap pages, preserved in the Library of Parliament, where, by the courteous permission of the authorities, a literal copy is now being made for Dr. Coues' use.

Many historical items of great interest

were recovered at Quebec, after which the tour was prolonged down the St. Lawrence and up the far-famed Saguenay river.

Returning to Toronto, Dr. Coues found there the whole of the original journals and field notebooks of David Thompson, probably second only to Sir A. Mackenzie as a venturesome and indefatigable explorer during the latter part of the last and first half of the present century. Thompson's manuscripts make forty large folio volumes, now preserved in the archives of the Crown Lands Department. The authorities of the Province of Ontario kindly granted Dr. Coues free access to and use of all this material, which will be utilized in due course in connection with his present historico-geographical researches.

Another rare and little known manuscript which was brought to light is that of Franchère, one of John Jacob Astor's party which founded Astoria in 1811.

From Toronto our friends proceeded to the tour of the great lakes, stopping sometime to examine historic matters at the famous Sault Sainte Marie, and then bringing up at Duluth. This great city now of 50,000 population, was a little village of log houses in a forest at the time Dr. Coues first visit there, in 1873.

Leaving Mrs. Coues here, the Doctor went on a trip he had long meditated, to examine in person the source of the Mississippi river, concerning which much has been said that is erroneous. Pike in 1806 considered Leech Lake the source; Beltrami in 1823 gave Turtle Lake (called by him Lake Julia); Schoolcraft in 1832 named Lake Itasca as the source; the scientist Nicollet in 1836 was the first to actually trace the father of waters above Lake Itasca, to its true origin by many springs in connection with three small lakes since named by Brower the Upper, Middle and Lower Nicollet lakes. Dr. Coues verified the accuracy of Nicollet's observations, and confirmed to the minutest particular the correctness of the recent map and report made by Brower under the auspices of the Minnesota Historical Society. This is the more important because of the erroneous misleading report which one Glazier succeeded in foisting upon the public as an advertising dodge. It succeeded so well, that even the Royal Geographical Society of Great Britain was imposed upon, and such a standard map as that of Rand, McNally & Company is vitiated by error in all that relates to the Upper Mississippi.

Dr. Coues proceeded from Duluth to Deer River, a village at the terminus of the Duluth and Winnipeg railroad, where he procured a birch bark canoe, got a camping outfit, and started with one man to paddle to the head of the river, a distance of perhaps two hundred miles. The round trip occupied twenty days, during which Dr. Coues duplicated some of his earlier experiences in the West in the way of hard work, poor food, the ground for a bed, and considerable spice of danger in navigating some of the large lakes on his route in his frail and cranky bark canoe. He launched his boat on Lake Itasca August 24th and camped that night on Schoolcraft island, which he made the base of his further explorations. He may be said to have literally "covered" the Mississippi River, for he traced it to a spring where it issues from the ground and lay down lengthwise upon it, with a hand and foot on each side, to drink out of the middle. The "Cradled Hercules," as Nicollet practically styled the infant Mississippi above Lake Itasca, is here about eight inches wide and two inches deep.

Returning in safety from this successful expedition, Dr. Coues laid his results before the Minnesota Historical Society at St. Paul. A lake several miles long, next

west of Cass Lake—one for which there appeared to be no name—has received from Brower the official designative of Lake Coues.

Not the least interesting of the results of this trip is the discovery of the exact site of the stockade which Lieutenant Pike built in the winter of 1805-6 in the vicinity of Little Falls. The spot is still marked by some of the stones of which the chimney was built.

Dr. Coues' new edition of Pike is in press, and will probably appear in a few months. It will be uniform with his Lewis and Clark, and is to be issued by the same publisher.

INTEREST IN THE JOURNAL.

THE JOURNAL continues to receive every day many expressions of satisfaction with its present management. The following extracts from letters renewing subscriptions to the paper are similar to those that might be given from hundreds recently received:

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THE OPEN COURT.

PSYCHICAL SUICIDE.

BY CARL BURELL.

How many suffering human beings have learned from the bitterest of human experiences that sometimes, yes, oftentimes, life and death are interchangeable terms and also interchangeable realities; that as death often means life even when viewed from the lowest animal plane, so life may mean death and be death in the fullest sense when viewed from either plane?

What is life? What is death? What is suicide—self-inflicted death—from the mere animal-material standpoint?

Animal life is the building up of a material organism, and so long as life lasts the building-up process must go on to a greater or lesser extent. Animal death is the name we attach to the momentary change which takes place or is supposed to take place when the building-up process ceases and the disorganizing process begins. The building-up process, the change and the disorganizing process all take place in accordance with fixed physical laws; but, however, it is possible for us to cause the change to take place before it would do so from the natural course of events—this is what we call suicide from a physical standpoint.

Transfer the idea to the psychical plane—but first we must have a common standpoint where we can all begin together. That the soul and body are separate entities must be conceded by all who acknowledge the existence of soul or psychos; and that the soul exists before and after its incarnation must follow as a natural sequence and that its incarnation in the animal body must be for some definite purpose is self-evident. It is generally conceded, I believe, that the purpose of this incarnation is either soul-development or accumulation of soul-experience—or, as I think, more probably correct, for both purposes. Hence soul-life in this terrestrial sphere is a state of existence in which the soul is developing—adding to its experience to a greater or less degree and soul-death (for as yet I have found no term) is that change which may and does too frequently occur when the soul ceases to develop or adds to its experience. To illustrate: We have all met with those human nonentities in whom if a soul were incarnate it would gain the same (or to be very charitable, nearly the same,) experience, and have the same possibilities (but positively no more) of development that it would have were it incarnated in a china doll or a pet poodle.

Just here some one will say: "Yes, and we know many who lead lives of sin and shame and since the wages of sin is death, they must surely experience soul-death." But I am not sure that I can agree with their idea, for the worst sinner certainly is not

lacking in experience and is after all in a way true to himself. I am strongly inclined to think that the soul incarnate in such a person does gain much valuable experience. What I wish to deal with mainly is the soul, whether it be the soul of a saint or a sinner that accumulates little or no experience and consequently develops so little, if it develops any, that it leaves this sphere at the death of the animal body in practically the same condition that it entered at the birth of the said body and is consequently in no way better fitted to enter a better and higher sphere than it was in the beginning. That such an existence—we cannot call it experience—is more than useless is self-evident, for since no thing can stand still, if the soul does not go forward it must go backward and degenerate.

When we see the thousands about us who merely exist—simply stay here on earth awhile—it gives us strange sensations and a certain inexpressible depression creeps over us, and like a fly against the window-glass we beat our wings against an invisible barrier till we sink down exhausted—then we begin to think, and we ask ourselves, what is this barrier that holds us as a race from the great infinity that ever seems so near, but yet is so far away from us in our present condition.

The only answer that my mind can evolve is this: It is a composite of blissful ignorance and contemptible cowardice.

Ask any orthodox revivalist and he will tell you that one of the greatest obstacles he meets in his work among young people is the fear that each one has of what the other young people will say about himself; and if he will be honest he can say also that by taking advantage of this same fact he can and does reach many of a certain class who have not the moral courage to be true to their lack of conviction.

Ask any one working for social reform and he will tell you of the blissful and frequently boastful ignorance of the great masses of the people and of the want of moral courage on the part of those who do know to oppose any law or custom, no matter how unjust it may be in principle or how evil it is in results.

While many are lamentably lacking in principle, yet not one in a thousand has the moral courage to be true to himself—to what principle he does have.

There is no appeal so strong and so universal in this incarnation and so certain to come to each human soul in this life as is that of soul affinity, and there is no possibility of as much and as valuable experience as will be gained from the unity that should and always would come if uninterfered with from this affinity.

So long as we choose our friends and especially our companions for life from mere material considerations we can get only material results. As long as American young people are taught to place gold and position—which is only another name for gold—above character and principle and even ability, and are taught to obey the most crude materialistic ambitions rather than human affection and simple natural love what can we expect?

The person who is honestly true to himself or herself, even on the mere animal plane has ever some possibilities and experiences to look forward to; but

the one who proves untrue to himself or herself commits soul suicide in reality, for such a life must be there—after a mere automatic conformity to a crude, sordid ideal or mere slavery to some degenerating, soul debasing custom, and their existence must be paralleled to that of a doll or a poodle. But is there no remedy for this evil? There is a sure remedy and here is the prescription: Scientific knowledge of the law of cause and result on both psychical and physical planes, compounded with principles of justice and human sympathy, applied in allopathic doses with plenty of moral courage, would prevent most cases of this kind and save us from becoming a race of psychical suicides.

TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

XII.

Until she was thus obliged to notice them, neither she nor her sister-in-law Donna Alayde ever troubled themselves about the possibility of such occurrences. At first they were unwilling to believe in them; but the phenomena ended by becoming so evident that it was no longer possible to deny their reality.

The next group of witnesses is formed of lads from the Military School of Rio de Janeiro, and includes Donna Alayde's brother, Mario Berlink and his companions, Joao José da Silva, Antonio Garcia da Silva Franco, and Secundino. The testimony of the first is essentially that of the other members of the family. The second, Sr. José da Silva, is still very young (nineteen years); but his evidence is valuable, inasmuch as he makes explicit mention of the precautions taken against fraud. From his account it would seem that some attempt was even made at direct experimentation. His deposition is drawn up in the usual manner from notes taken when the evidence was given, and its correctness is guaranteed by his signature.

While the phenomena were taking place in the house of Lieutenant-Colonel Corte Real, I went there almost daily for about a month, and I was thus enabled to witness with my own eyes much that occurred. In the beginning we supposed that we had to deal with living people; and my companions and I went about armed, and sometimes fired to scare the supposed thieves or tricksters. We examined the rooms, the cellar, the loft. On the occasion when blows came on the door of the court and it was pushed from the outside before our very eyes, we took every precaution to prevent the escape of the person who did it. There were two places of entrance to the space or cellar under the house, one in the inner court, whence it was impossible that anyone could escape, and another at the back of the house under the terrace. Over the latter strict watch was at once established while the cellar was being explored. As these two exits were so well guarded, and as no one was discovered underneath the house or in the court, it was impossible that the door could have been pushed or struck by a living hand. The throwing of missiles witnessed by me some-

times occurred after this wise: We would all be seated in the dining-room, with the exception of the servants, who were known to be in the kitchen. The doors and windows having been carefully closed, stones would then fall, which, from the manner in which they struck, were judged to come from the passage leading to the front door, and from the adjoining bedroom. I do not think I ever saw them starting; nor did I notice that they fell more towards one person than another. It is certain, from the manner in which they fell, that none of the persons present could have projected them. It is not likely that Paula, who was always with us, was an accomplice in the production of this or of the other phenomena that occurred in my presence.

We were equally careful in ascertaining that no one had access to the empty rooms when the extraordinary movements of the furniture took place. On more than one occasion we went through these rooms, saw that everything was in its place, and noticed that the windows were closed and fastened. We then locked the door and brought the key away with us. A quarter of an hour, or perhaps half an hour afterwards we returned and found the door still locked; yet on opening it everything was found in disorder—the chairs thrown down, objects belonging to the side-tables on the ground—and no trace or sign of any living agent who might have eluded our previous vigilance.

Once, while we were making these experiments—the window-guards being yet in their places—we went upstairs and found that all was in order, or in other words, that nothing had yet occurred. We then locked the door of the landing and came away. On returning thither a short time afterwards, we found that a pile had been made of objects belonging to this floor. I do not now recollect what they all were; but I know that they had as a foundation a bundle of clothes, and were surmounted by the stopper of a water-vessel.

Still more singular was the removal from the table of the plates and soup-tureen—that occurred almost in our presence—certainly under such conditions that human intervention was impossible. We were about to take our places when something called us for a moment to the passage. To say that we left the room would be stating too much. More correctly, then, we all withdrew from the neighborhood of the table and went to the entrance of the passage; and it was on turning round immediately afterwards that we perceived that the table had been noiselessly cleared and that all the crockery was now under it.

On another day I arrived when they were taking the linen out of the trunk that had caught fire, and I can, therefore, testify that the clothes were found to be burning at the bottom of the trunk and not on the top as would probably have been the case had the fire been lighted by accident.

I was also present when the curtain of the passage leading into the kitchen was spoilt in a similar manner and when the last of the window-guards was discovered lying on the tiles. The sack which was found full of water was shown to me after the occurrence, and I judged it to be one which normally would not hold water for one second. Other phenomena described in the account of Sr. Corte Real were related to me immediately after their occurrence, with the same particulars that are now given in his narrative. I can, therefore, testify that his statements have not varied since that time.

JOAO JOSE DA SILVA.

Capital Federal, 30th April, 1894.

After my visit to this witness at his own house, I went to the Military School, where I found Sr. Antonio Garcia da Silva Franco and questioned him as to what he had personally seen at the house in the Rua do Conde. According to his statements, he went there many times; first to help in catching the supposed author of the disturbances and afterwards—when they arrived at the conclusion that human agency was impossible—to witness what occurred, as a mere observer. Thus his evidence agrees in the main with that of his companion Sr. José da Silva.

He also heard the raps and saw the throwing of stones, one of which fell on him from above as he was going upstairs to the second floor. He bears testimony to the thorough investigation made to find out the cause of these occurrences. He was present when the door of the inner court was pushed against from outside; and, in view of the measures then taken, he is quite sure that, had it been done either by strangers or persons of the house, they could not then have escaped detection. He remembers the dinner service being transferred mysteriously from the table to the floor; but, according to him, the company were at the time in the front rooms, and were made aware of the occurrence by one of the servants, who came running in to tell them. He thinks, however, that as this occurred several times, Sr. José da Silva's account may possibly refer to some other occasion. He was in the house when the last window-guard was torn from its place; and he recollects how the chair was broken to pieces on the flags of the court below. It must have been thrown down with considerable force. (More valuable, however, as evidence, is the mention he made of one of the experiments undertaken by him and his companions.) They went one day to see the disorder supposed to be caused by invisible agency in a room upstairs, ordinarily occupied by Sr. Mario Berlink. Here, among other things, the jug of water had been upset on the bed, but, as he justly remarked, there was no proof in this of any necessarily abnormal cause. Trickery on the part of the living might well account for it. In the examination of the room, however, he noticed that a toilet-box was standing alone in the basin in the place where the jug should have been. Having fully verified that no one was hidden under the bed or elsewhere, they left this object in the basin, and, coming out of the room, locked the door on the outside. There was no other possible access to the room, for the other door to the small gallery that crosses above the staircase to Sr. Corte Real's apartment was, he believes, nailed up, the bed being placed against it inside; and, as for the window, besides being provided at that time with a guard, it overlooked the court at a considerable height. They waited for a short space, and then went in again. On the toilet-box in the basin stood an ink-stand, which was certainly not there when they left.

My informant declared that whenever he set foot in the house a creeping sensation invaded him from head to foot.

He had never believed in the possibility of such occurrences till he witnessed them himself, and he rather placed me in a quandary by wanting to hear my own explanation of them.

(To Be Continued.)

THE SOURCE OF SOCIAL WAR.

BY M. C. KRARUP.

The United States Labor Commission, recently in session in this city, inquired of most of the prominent witnesses who came before it, what remedies they could suggest to allay the turbulence of the social war between capital and labor. They could suggest none. The inquiry and the reply both admit tacitly that the social war is, at the bottom, beyond reach of the existing institutions of the country. The pastors of churches admit as much, when they counsel frugality, submission and a Christian spirit of brotherly love. These spiritual agencies are not enforceable. Their place has been taken in our form of society by legal institutions which purport to secure to each man his rights. Rights and charity cannot be insisted upon at the same time. This society has surrendered all claims on charity so as to be in a position to assert rights instead. The assertion of rights is the social war. The failure of our institutions to maintain and protect rights in proportions that agree with the moral sense of justice, constitutes the social disease.

In view of the general failure to suggest an enforceable remedy the following social theses are submitted, with the understanding that no attempt has

been made to make the terms of expression conform to the standard of logical accuracy.

PROLEGOMENA.

All are equal under the law. It does not follow that the law is equal unto all.

The arm of enactment is longer than the arm of enforcement.

Talk of your rights and you will see them grow bigger before your eyes.

Your rights are more than an armful; you must go more than once to carry them all home.

Rights that are beyond your understanding are beyond your control.

There is no freedom for all where rights and justice are determined by a class.

There is no social or political freedom where the legal machinery of the commonwealth is beyond the mental grasp of the people generally.

Between two elections many an unjust act waits past possible righting.

There is a long road between a man's conscience and the supreme court.

A Christian spirit of conciliation cannot be exercised under compulsion.

A STRING OF SOCIAL THESES.

1. All men ask for justice by the society they live in; none will take less; none dare ask for more than justice.

2. The social system which assures and insures justice is as perfect as the best people who live under it.

3. Justice is a word of shifting import, in the end it is not definable in words, but recognizable in simple acts by intuition, and in conditions by resolving the condition into simple acts.

4. The labor problem is not the problem of doing justice to laborers, but of doing justice to all. Justice gives each his rights. Legal justice gives each his pre-defined legal rights.

5. Our present social system is a system of rights defined by law in anticipation of the actual act or condition to be judged. It establishes theories of rights by which to amend conditions of wrong.

6. Pre-defined rights fit no given case of actual conditions, because a condition is always infinitely specialized, and the words of definition are not.

7. Rights in theory are therefore always of wider scope than rights materialized; but the theory occupies men's minds and determines their claims and degree of insistence, their transgressions of the bounds of justice.

8. All rights in law or usage, as soon as expressed in words, appear larger than they really should; they overlap on rights of others, and conflict arises on the overlapped territory.

9. Whatever reason be assigned, whether inherent in the nature of words and their relations to actual conditions and to human understanding, or ascribable to other causes, no rights applied to an actual case can possibly equal in breadth the idea which the mind has previously conceived from words purporting a definition of such rights.

10. Rights defined, i. e., theories of rights are the cause of discontentment, leading to oppression or conflict: the social war.

11. The more equal men's rights are in theory, the more discontentment will result from disparity in conditions.

12. As long as civil rights are subject to prearranged legal definitions, there will be social conflict—or social oppression.

13. The more rights the poor have, the more readily they will revolt. There are no labor troubles in Persia, Turkey or Russia.

14. Discontentment is the thermometer of justice. The mercury may congeal in the bulb, while oppression grows colder every day.

15. As a matter of fact, American citizens will have the social problem solved by submitting to oppression.

16. There is only one other possible solution. Surrender of rights means surrender of freedom. What does abandonment of pre-defined rights mean?

VARIANT REMEDIAL SOCIAL THEORISMS.

So far theoretic anarchism might approve, and at his point Josiah Warren rising against all systems of government, formulated his theory of "individual sovereignty," which he individually carried out with Christ-like patience.

Both these theories fail to show means for preventing wrong-doing, and have only that merit above the present system of pre-defined rights, that they do not point the way for wrong-doing by omitting needed definitions and thus creating the loop-holes of the law. On the other side the present system offers guarantees against excesses of injustice not vouchsafed by anarchism (theoretic term) or "individual sovereignty."

Anarchism is the pessimism of discontented spleen; "individual sovereignty" a millennium dream.

Single-tax and socialism have in common that they would increase the number of pre-defined rights and of government functions, consequently increase discontentment, injustice and oppression. Besides, single-tax cannot be grafted on the present social system, because it violates vested rights by confiscating property-incomes. Single-tax is revolutionary at present and therefore at present impossible, a mere theory for the delectation of formalistic thinkers.

Single-tax and socialism, "coöperative commonwealth," etc., represent the optimism of those who trust in definitions of words for the accuracy of their inferences, neglecting to examine the premisses of human nature and the relations between words and understanding.

Courts of arbitration, as commonly viewed, are courts of compromise. Fortified by the inertia of status quo (the weaker party's greater inducement to give in) they favor the stronger of two opponents. They reach only matured cases of discontentment. Lacking means of enforcement they offer no guarantee in extremes.

Being a conciliatory measure they are helpful to tide over an intolerable condition, but cannot be final.

Thesis conclusive: In order that friction between rights be avoided, laws should avoid defining rights; they should sanction no act, forbid no act of the citizens. Laws should at the most prescribe or advise methods to be followed by officers of administration chiefly in matters of periodical recurrence, such as elections. Mandatory law should be reduced to a minimum.

How can on the basis of such a social system the rights of each and all be enforced in the proportions of justice?

(To be Continued.)

THE EVANESCENCE OF LIFE.

By J. LOUIS BERRY.

II.

Optimism is not a growth; it is a part of the world itself. Primitive man, not cognizant of course of its meaning, enjoyed, nevertheless, its blessings hugely. And truthfully, many men to-day are lured staunchly by this cheering philosophy—this tonic which when once assimilated, repels uncompromisingly all disease, be it never so reasonable or so stealthily encroaching. This sort of optimism is the optimism of Plato and of Homer; and it, like pessimism, existed more or less animatedly until the time of Leibnitz, when its followers, to offset the remarkable spread of pessimistic doctrines, formed themselves into a school. And as Schopenhauer is the father of modern, or organized, pessimism, Leibnitz is the father of modern, or organized, optimism. And, as the explorer when exploring a river ascends to its source, so should we when exploring systems of thought examine the writings of their principal exponents. Leibnitz—grand name and an awakener of grand meditations—is the author of a philosophy which in each and every one of its divisions and subdivisions is optimistic. Starting with the assumption that from the tiniest apartment of the

most diminutive protoplasmic germ to the largest planet, the universe is permeated with an intelligent Mind; he leads us with rigid logic yet with a gentle persuasiveness step by step to a sun-bathed summit, where we stand and behold dreamfully the transformation of humanity into a race of happy beings and this flippant planet of ours changed into an Edenic paradise. Of course, at so marvelous a vision we are lost in wonder and perhaps in reluctant unbelief. But our guide gravely assures us that it is no illusion. Astonishment makes the average man absurd; the extraordinary man admirable. We are ordinary. Therefore, we politely disbelieve our philosopher and descend into the lowlands, shaking mournfully our heads because of our incapacity for belief in a doctrine so admirable.

And next, the intellectual giant, Schopenhauer, looms up before us. This adept in logic, wonder in learning, and master complete of a clear, limpid style, is an individuality that, notwithstanding crotchets and numerous anomalies, is one of the most interesting figures in all of interesting Germany. In point of interest compared to him, Hegel, Fichte and Schelling are commonplace. Even the great Kant shrinks away abashed at the approach of this enchanting discourses on the philosophy of disenchantment.

Schopenhauer declares that this world is the worst possible world; that pleasure is an illusion; that pain is a reality; that we are victims of an omnipotent will, which in its mad desire to live rushes its possessors blindly forward; and since the chase after life is a painful chase, the chasers, driven mercilessly onward by this stern master, are exposed necessarily to manifold forms of pain and suffering. This will, which dwells within each one of us, is a force eternal, immutable; and since its one desire is to live, its one goal, life, it expresses this insatiable craving through poor humanity. And humanity, because of a desire the attainment of which is impossible—as, indeed, all desires are, philosophically speaking—is miserable.

Schopenhauer, in scouting the arguments of the optimists, does so with his peerless dash, but also with much precision and minuteness. He declares that pleasure—whose consequence is happiness—is an illusion, and that a thorough analysis of joy makes of it a cloud of vapor, or a thing of evanescence.

Occasions which are pleasurable—a picnic, a congenial tete-a-tete, the courting of a lover—are always subject to Time. And Time, whose nature is more sternly unrelaxing than that of any force or quality in the universe, lags not on his ceaseless stride because of excursions, or of conversations, or of romantic love-days. The role he enacts in the drama of existence is the role of a thief. And why not? He is the hero—the star of it all—and possesses a sovereign privilege to be at once the principal actor and manager of the production. He is a thorough despoiler—this old Time—and takes from us our sweetest friendships, our best loves, and our most helpful meditations. He is conscienceless; therefore he is unfeeling and arid of heart. And is heartfelt humanity so foolish as to expect from heartlessness a blessing? Certainly not. But then, philosophers say that Time exists not; and that he is nothing more nor less than an illusion manufactured from foggy brain-clouds. What matters it, though, if they do? Philosophers are a superior race. If they discern not the workings and corrodings of that reality which they with so admirable a subtlety disclaim, it nowise follows that the masses—or, as Poe said, and spitefully, too, the rabble—possess enough art to make of plain-faced old Truth a slightly young maiden. But I am diverging. If Time is heartless, he certainly is not a monster. For, with his theft of pleasure, he steals pain also. And who, for pilfering the recollection of sorrow, would condemn the pilferer? And, too, Time is not wholly a thief, for he leaves to us remembrance. But is this true kindness? With Shakespeare I have my doubts. It is a truism that the recollection of past pain is in itself painful. Is it not true that

the recollection of past joy is, also? Sydney Smith says that the remembrance of a happiness of twenty years ago constitutes a happiness of the present. The delightful clergyman looked on life a little too cheerily; he was too profound an optimist. The recollection of past pleasure awakes always a greedy longing and forms a contrast between past and present which invariably is derogatory to the latter. As we live in the present and the present's suffering, reminders of joyful days—days which lie buried in Memory's mausoleum—are incentives to sadness. Schopenhauer says that the only happiness open to humanity—or rather, a small portion of it—is the contemplation of art. Undoubtedly this is a pleasure, but is it the only one? Schopenhauer practiced not what he preached. Between his philosophy and his life there is a world of difference. Instead of cultivating a pure, impersonal meditation on beauty or on art—which, remember, he says is the one joy—he lived the life of an ordinary German; eating, drinking, fighting pettishly his contemporaries, and hungering for fame.

Schopenhauer's philosophy is one extreme; Leibnitz's is another. One between these two—the tempestuous night and the never ending light of a summer morn—is that for which humanity is searching. Can it find it?

When, instead of directing its gaze toward the external world, it surveys that which is within—the soul—and learns of her mysteries, her indifference to mere material phenomena and her changelessness, then a true science of life will have been discovered. And this science will be able to rout Time and Time's crony, Evanesence.

AUTOMATIC COMMUNICATIONS.

As occasionally our unseen friends suggested a change in the wording of our questions, or expressed a wish that we ask them certain questions, we sometimes at the beginning of a sitting asked that questions be suggested from their side, to which once came the reply:

A.—"Spiritual ideas are so foreign to delegated co-laborers on your plane that we suggest that all queries come from points of phases viewed by you."

Again, I requested them to ask some thought arousing question.

A.—"Can you with your circumscribed environments hope to grasp in completion all phases of continued life?"

If we failed to put our questions clearly, though we ourselves fully understood the import, very often instead of the expected answer would be written such corrections as these: "Can't quite understand, your sentences are too confused;" "Spirit wants stated questions;" "Your thought is all right but your wording is obscure;" "Word your question more clearly," etc.

One of the puzzling questions asked of us was the following: "Won't you tell us what your ideas of angelic beings are? Don't go to explaining what the orthodox angels seem to be, but tell us what you think angels are?" As we were unprepared for such a question, and had very indefinite ideas on the subject, I wondered why it was asked.

Another time when asked for a concluding thought without suggestion as to the subject, this was given: "Shall we not say that we as spirits—that is mortals unembodied—wish most earnestly to gain your confidence and good will, and to give you evidence of our continued existence."

Soon after the publication of my "Psychic Experiences" in the Arena, many letters came from strangers asking me to obtain for them, if possible, communications from departed friends which would set their minds at rest in regard to the truth of continued existence. Since I have never been able to get communications for myself from relatives I had asked for, the reasons given being that "bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in accord with you, and so are not now en rapport with you. True lines of sympathy are drawn here."

Therefore even had I been anxious to get family information for other people, I did not think it at all likely that I should be permitted to do so. But I felt a true sympathy with the often heart-broken inquirers, and not knowing just how I should best reply to them, I one evening placed a few such letters on the table before me and asked that advice be given me how to make answer to such demands.

A.—"Say to such seekers after light, that you are but a seeker also, and may not assume greater power of soul knowledge than themselves. That their own friends must be sought through media near to them and to those they seek to hear from."

At this Mr. U—who knew how strong my objections were to asking questions on behalf of others, here interposed,

Q.—"Don't spirits reflect the medium's own ideas?"

A.—"Spirits only act through those in sympathy with their own ideals, and the medium reflects the feelings of the spirit—the spirit does not reflect the medium's thought except so far as both are in unison."

Q.—"Do spirits influence their mediums to think and believe as the controls do?"

A.—"Those on the plane from which comes your connecting spiritual force have no influence—desire none—upon their mediums. Spirit and medium are spiritually sympathetic before communication can be established."

Again. "Souls here are always in sympathetic accord with all who are in sympathy with our planes whatever the difference between our views on subjects."

Often marked sensitiveness was shown when we put questions evidencing doubt as to the spiritual source of these communications and once when I asked for some unquestionable evidence that the writing was really done by disembodied spirits, I was told,

A.—"You and Paul asked for evidence, both got overwhelming proof, yet constantly you doubt as you would not any mere tradesmen."

One evening when Mr. U—had been somewhat critical in his remarks on what had been written, at he close some lines had been addressed to me personally, and I then requested that some should be addressed to Mr. U—also. When I asked this I had nothing in my mind in regard to his criticisms, when the following lines were rapidly written, no one word of which was consciously in my brain, before my hand penned it:

"Bhama's will so firmly holds
Aloof from love, and spirit goals,
That we whose will as his is strong,
Care not to question him through song.

When with ours his will shall blend,
When philosophic lore shall tend
To teach him spirit wisdom, then
Our lines of friendly thought and ken

Shall show him where we both are right;
Shall teach him spirits may not fight
Though argument with reason run,
For earthly knowledge here's outdone."

It may be interesting to give here a few replies in regard to certain thinkers, as a sample of many such, which of course are not accepted as authoritative, though provocative of thought:

Q.—"Did G. H. Lewes during his lifetime know anything in regard to such spirit spheres as you describe? Did he believe in continued existence?"

A.—"Lewes was not given power to understand, but he did noble work—all the nobler that he worked in the dark."

Q.—"How was it with George Eliot?"

A.—"George Eliot hoped. She did not know; she did not deny."

H.—"What, from your point of view, do you think of Herbert Spencer's philosophy?"

A.—"Spencer is working on spurious grounds. He is very helpful, but he is working blindly from want of correct data."

When it is remembered that the only two persons present when the foregoing was written were far from supposing or believing that Spencer works from incorrect data, the answer is the more surprising.

Q.—"Will you tell us from your point of view who is the most spiritual thinker America has produced?"

A.—"Rest assured that when we are sure that America has produced one zone of thinkers wherein shines one star preëminent, we will gladly name the star."

This reply was entirely unexpected, as I had in mind Emerson, and thought likely that name would be written. When, however, we asked if they would be name some who had "most nearly approximated to high spiritual truth," the following names were given: "Emerson, John Brown, Theodore Parker, Wendell Phillips, Wm. Lloyd Garrison, Charles Sumner. Ask who were most useful?"

Q.—"Well, who were the most useful thinkers of America?"

A.—"Searchers after real truths; such as Thomas Paine, Channing, Parker, Lydia Maria Child, Margaret Fuller and others akin."

All the names given most certainly would not be the leading names in a list of my own choice. The intelligence writing seeming to be in sympathy with the leading radical thinkers of an earlier time.

S. A. U.

DELICATE INFLUENCES.*

It is said that the edge of a razor consists of a great number of points or "teeth," which, if the razor is of good material, follow one another throughout the whole length with great order and clearness. The excessive keenness of the blade is due to the unbroken regularity of these minute teeth. The edge acts upon the beard not so much by direct application of weight or force as it does by a slight movement of a peculiar character, which causes the successive teeth to act collectively on one certain part of the beard. According to the microscopist, the best razors have the teeth of their edges set as regularly as those of a perfectly set saw. The effect of dipping the razor in hot water, as barbers and those experienced in shaving themselves do, is to cleanse the teeth of a greasy and dirty substance with which they have been clogged. It is not uncommon for barbers to say that razors "get tired" of shaving, and that they need to "take a rest." A microscopic examination shows that this "tired" condition is the result of constant stropping by the same person, which causes all the teeth or fibres of the edge to arrange themselves in one direction. When the razor has been put aside for a month or so, the fine particles rearrange themselves so that they can again present the peculiar saw-toothed edge. After the disuse and rest each particle of the fine edge is up and ready to support the one next to it, and it again takes some time to spoil the grain of the blade, or, as the barbers say, to make it "tired" again.

These facts are very suggestive. Without the microscope and trained powers of observation it would be very difficult to explain the "tiredness" of the razors. The word "tired" is the only one the barber can use to express his knowledge of a fact, the nature and condition of which he does not understand. Though his idea is indefinite he has learned from experience of a certain effect which he recognizes practically in his trade. Science teaches that the edge of a razor, invisible to the naked eye, undergoes molecular changes, which entirely change the relations of the different parts, in which no differentiation whatever is obvious to the ordinary observer. The molecular action determines the working efficiency and value of the instrument. One having no knowledge of the matter, and governed entirely by superficial observation, might say that the razor, when put aside, would remain the same until it was used again, and he would be utterly incredulous of the fact that although insentient, possessing no feel-

ing, it would, by a month's rest, become sharper and more fit for use than when laid aside.

This fact illustrates the reality of conditions often invisible and of a most subtle character, which go to determine differences of phenomena where there are no observable differences of conditions present.

For instance, in discussing the subject of telepathy, clairvoyance, etc., many skeptics declare that they have never found such phenomena as are classed under these names; that is, no person at their request can tell what is going on at a distance at a particular place. No person, at the suggestion of an investigator, can read correctly the mind of some other person, even though a large reward be offered. The inference with these skeptics is that the power is an imaginary one, and that the cases which are cited in verification of telepathy or clairvoyance are due to some mistake, if not to intentional deception. They do not see that the exercise of these powers depends upon peculiar conditions that may be present only at some particular time, possibly only once or twice in the lifetime of an individual, and that the reasons are of a character which make them as little known to us as the conditions in regard to the edge of a razor would be unknown to one who had never observed them microscopically or learned the facts from others. In dealing with psychical matters, it is conditions of this character, so complex and delicate that they cannot be produced at will, and cannot even be observed or understood, that make investigation extremely difficult and require the most patient and industrious experimentation before coming to definite conclusions. A recognition of these facts by those who are favorable to the investigation of psychical phenomena would greatly conduce to a better understanding and to more successful results than have hitherto followed many of the crude attempts to solve the mysteries of Nature, mysteries that are so far removed from our ordinary observations that they elude every such effort to bring them to light. It is only by the exercise of the scientific spirit, combined with the most earnest and patient devotion to truth that the great facts in connection with the subtle forces of Nature can be ascertained.

HAS A WOMAN MORE BRAIN THAN A MAN?

No; as a rule it is the other way about, as the average man's brain is larger, and between four ounces and five ounces heavier than the average woman's brain—the weight of the adult European male brain being from forty-nine to fifty ounces, that of the adult female forty-four to fifty ounces. This is partially accounted for by the fact that the average woman herself is smaller than the average man both in size and weight. According to Sir James Crichton-Browne, a well-known authority on the subject, after allowing for a woman's smaller size and weight, the man's brain is still the heavier of the two by at least one ounce. It doesn't necessarily follow that a woman's brain power is inferior to that of a man. What she lacks in one way is fully made up in another. Although she does not as a rule display so strong a reasoning and critical faculty as man, she excels him in quick perception and intuition. Nature having endowed woman with different physiological functions to man, her brain power varies in like manner, but in persons of sound mind and body in both sexes, the brains, in one way or another, are very nearly on a par in point of power. The more frequent exercise of certain faculties by men has hitherto, no doubt, enlarged and increased their brain power in those respects, and it is possible that with similar exercise of such powers by women as may naturally be expected from the increasing athletic, educated and business-like capacities of the women of the rising generation, the woman of the future may be as tall and have a brain equal in size and weight to that of a man. Sir J. Crichton-Browne is of opinion that while in such case a woman may gain intellectually, she would lose in beauty and grace, and refers, in support of this opinion, to the people dwelling on a range of hills between the Brahmapootra hills and the Sooma valleys—where the women are supreme. They do the wooing, and control the affairs of the nation, and property descends through the woman and not through the man. They are dominant, but at the same time they are the ugliest women on the face of the earth.—London Spare Moments.

*This article, an editorial by Mr. Underwood, is reprinted by request from THE JOURNAL of November 25, 1893.

INDEPENDENT THINKING AND LIVING.

In our social relations as in many other matters habit, custom, and the rule of the majority, make individualism in thought and action almost an impossibility save to those whose belligerent or iconoclastic temper and tendencies urge them to war, oftentimes in very offensive ways, against now useless social institutions based originally upon safely needful regulations, which needs have been long since outgrown. But oftentimes these useless forms exert a banefully masterful power over the weaker willed majority in their tax on the time, temper and brain force of people who might otherwise find opportunities for doing greater and more unselfish work in life than they can while feeling under bond to fulfill all the minor amenities and social observances which society and fashion demand.

While it is well that society as a whole should move along in orderly array, its units governed by the same laws and working in the same directions, yet it is not well that the smaller proprieties of life should be made of such hard and fast rule as to bind free souls from liberty of action, unless at the expense of loss of love or respectful consideration from whilom friends.

To those who desire to live serious, helpful, sincere, spiritually aspiring lives, and who have not unlimited time at disposal it is a source of hindrance and annoyance to feel forced by the pressure upon them of public opinion to pay really needless social courtesies and to conform to useless customs. And yet one may not be allowed to evade or avoid doing these things save at the risk of the surprised pain of those dear to him, and the contemptuous scorn of his social equals. It would be much better for the world if there could be more uncriticized liberty of thought and action in communities, so that thus we could get the benefit of the best there is of original will and purpose in those too docile and loving to follow out their own wishes against the popular trend.

But it is a spiritual law that the unpopular right and true things pertaining to life shall ever possess to those drawn toward them a pleasurable attraction, oftentimes sufficient to overcome the pain of breaking away from the strong ties of common custom and observances, and the stronger souls who risk scorn, contumely, and misconstruction of motive, to follow out their own higher needs in living sincere purposeful lives of freedom from fashion's trammels and the useless demands of society, find a joy in so doing which more than compensates for the loss of summer friends, or of the respect of superficial people. Many social customs which began in simple form as something helpful or necessary under certain conditions, come in time to take on the nature of fetters and encroachments upon personal liberty of action; so those who are sufficiently independent to step outside these enforced lines have the joy of freedom to live sensible useful lives; they dare to live according to their means without any false shame or pretension in the presence of those of greater wealth, or higher social position, because from these they ask nothing, wish for no favors beyond the friendliness born of oneness of spirit or purpose in whatsoever lines they find such in accord with themselves. When bereavements come to them, they feel free to seek solace in the way that seems best; they bear their burdens according to their own adjustment, and are no longer at the mercy, or under command of inexorable social rules, many of which strike afresh into the heart wounds of sensitive souls. If a crisis comes calling for action on any public or private question they are ready to take their stand squarely upon the side of truth and justice unhampered by questions of public opinion or private policy. Their choice of friends, too, has a wider range and yields more joy since they are no longer compelled to recognize as friends simply because they belong to the same social grade those with whom they have no intellectual or spiritual sympathy, those whom perhaps they despise because of moral turpitude, or

legalized wrong-doing; nor are they longer restricted to that social grade in forming friendships.

Independent thinking and living give one a wider area of observation of the curiosities of human nature when held in ruts by society's harness. He who has dared to make the most of his life by living according to his own ideals finds it interesting to observe through their conduct toward him, the different points of view from which those of his once limited "set" judge of his purpose and actions; very rarely do they ascribe to him motives of simple sincerity and love of the true. They bestow upon him blank looks of puzzled surprise at his audacity in defying public opinion, and opposing social pressure upon individual rights. A friend of Thoreau once defended that man of independent thought and life from such outside misconception, as follows: "Some have accused him of being an imitator of Emerson, others as unsocial, impracticable, and ascetic. Now he was none of these. A more original man never lived, nor one more thoroughly a personification of civility."

While the good of the whole community should ever stand first in any question where individual action might in any way encroach upon the liberty of others, yet the ideal social world of the future when men and women shall have more faith in one another's purposes and motives than they have to-day, will grant larger liberty of independent thought and action to every human being—that ideal which Herbert Spencer defines as "the liberty of each limited by the like liberty of all." Then only shall we know the best of one another when we no longer are timid slaves to the social laws or neighborhood customs which tend to the elimination of the individual as a thinker or aspirer toward ideals.

But for those of this generation, though all may do their part in hastening on this ideal state of society, such state will probably never be attained during life on earth, but it is joyous to believe as Spiritualism bids us believe, that such individual emancipation will be ours in the freedom of the spirit. And if here, obedience to our higher selves gives us so much satisfaction, spite of misunderstandings, sneers, and contempt, think how much greater delight such obedience will unfold to us in sympathetic spiritual spheres where our motives are no longer misconstrued, but fully understood, and shared by loving souls.

S. A. U.

THE MORALS OF SUICIDE.

It was said of a prophet of old: "Lo! he came to curse, and behold he hath blessed every time." Just the opposite may be said of Col. R. G. Ingersoll in relation to the question of suicide. He has been credited with favoring this violent mode of ending life, and it turns out that he disapproves of it. We make this assertion in accordance with the well known principle that "exceptions prove the rule." It is true that originally Col. Ingersoll declared that under "many" circumstances a man has a right to kill himself, and he thus gave occasion to his opponents to accuse him of favoring suicide. In a reply to his critics, which recently appeared in the New York World, he affirms as a demonstrated proposition that only "under some" circumstances a man has the right to take his life. Here we have the exceptions which prove the rule and which we will give in Col. Ingersoll's own words: "No man has the right to leave his wife to fight the battle alone if he is able to help. No man has a right to desert his children if he can possibly be of use. As long as he can add to the comfort of those he loves, as long as he can stand between wife and misery, between child and want, so long as he can be of use, it is his duty to remain."

This is a straightforward condemnation of suicide, although some may no doubt be excited by an apparent limitation. Supposing a man has no wife, no child, no one to love! What then? Is it still his duty to remain? We suppose Col. Ingersoll would say yes, so long as he can be of use to himself. For

he goes on to speak of his belief in "the gospel of cheerfulness, of courage and good nature." If, however, a man has lost all of these, has ceased even to hope, is he justified in committing suicide? This question may almost be answered by reference to the common experience of mankind. Col. Ingersoll remarks: "It is wonderful to me that so many men, so many women, endure and carry their burdens to the natural end; that so many, in spite of age, ache, and penury, guard with trembling hands the spark of life; that prisoners for life toil and suffer to the last; that helpless wretches in poor-houses and asylums cling to life; that the exiles in Siberia, loaded with chains, scarred with the knout, live on; that the incurables, whose every breath is a pang, and for whom the future has only pain, should fear the merciful touch and clasp of death." Thus we see that the very instinct of humanity cries out against suicide. True that in some of those cases life with all its misery has some pleasurable accompaniments, while in others hope has not become quite extinct, but in the majority of such cases the patient endurance of suffering is a silent protest against violent death.

This is not, of course, evidence that suicide may not be justifiable under special circumstances, and we can say with Col. Ingersoll, "let us pity the suffering, the despairing, the men and women hunted and pursued by grief and shame, by misery and want, by chance and fate, until their only friend is death." But in these sad cases there is seldom any question of duty or right involved, seeing that they show the abdication of reason and the insanity of despair.

The insane are responsible for their actions to neither man nor God, and we must therefore look elsewhere for the exceptions which we have said prove the rule, and that furnish the circumstance under which, according to Col. Ingersoll, a man has the right to take his life. He instances three imaginary individuals who would be thus justified: A man agonized by the pains of cancer, a man alone on a burning ship, and a man about to be tortured to death by savages. In the first of these supposed cases, we think the verdict of a coroner's jury would be temporary insanity under the influence of pain. In the second case, the man about to be burned would leap into the sea under an uncontrollable impulse; while in the third case, the happening of which is of the utmost improbability, we should say that the victim would be laboring under an excusable lack of moral courage, due perhaps to the possession of a highly sensitive physical organization. The American savages laughed at and taunted their enemies while they tortured them to death, but this cannot be expected of civilized man.

Nevertheless there are cases of what, according to Col. Ingersoll's reasoning, might be called suicide, in which a man would be justified in consenting to his own death. He insists that if Christ were God he was guilty of suicide, because having the power to protect himself without injuring his assailants it was his duty to use it, and failing to do so he consented to his own death. But a being who can commit suicide is not God—the infinite and eternal Life immanent in all things; on the contrary such a being is necessarily finite and very fallible. Col. Ingersoll regards Jesus as a man. Let us apply to him the same tests that we apply to Socrates. After preaching the duty of self-sacrifice he could not draw back at the last moment and refuse to put the seal upon his life-work. We have been taught to believe that death is preferable to dishonor, and there is glory in the martyr's crown, even if the martyr die under a mistaken sense of duty. How many noble men and women have died for what they conceived to be the truth, although they could have protected themselves, without injuring their assailants, by merely uttering a word.

Jesus died for a high ideal. As we are all said to have a tinge of insanity, it may possibly be thought that every one who voluntarily allows himself to be put to death is insane. However this may be, we very much doubt whether any one who actually commits suicide in the ordinary sense of the

word, is perfectly sane, both morally and intellectually. For there is moral as well as intellectual insanity and those who, not being intellectually insane, kill themselves of set purpose in cold blood, are insane morally. Such persons, if they had not already escaped the law, should be treated like any other criminals, as according to modern psychiatry criminality is really moral insanity. For them there is no justification. Those who deny a future life might be excused if they thought that man has a right under all circumstances to kill himself. But Col. Ingersoll does not belong to that category. He says: "The immortality of the soul I neither affirm nor deny. I hope for all the children of men. I have never denied the existence of another world, nor the immortality of the soul."

THE SCHOOL OF LIFE.*

A work which has just appeared from the pen of Theodore F. Seward, like the "Natural Law in the Spiritual World" of Professor Drummond, marks the invasion of the religious sphere by the doctrine of evolution, which the author ingeniously applies while calling it Christian evolution. The Unknowable of Herbert Spencer is the immanent God of Mr. Seward, and this God is a spiritual being who governs all things, not by general but by particular providence. The author says that God is in all things or in nothing, and his providence must be universal or void. As to the immanence of God, an idea which is taking possession of the theological mind, there can be little question, and there is much to be said in favor of the view that God is the soul of the universe. The author writes "we judge man to have a soul by what it does in and through the body. By a parity of reasoning we must judge that the universe has a soul." It would be nearer the truth to say that what man does shows him to be a soul, the universe corresponding to the human body. The relation between God and man is said to be that of a heavenly father and his earthly children, and divine providence in relation to the human race is God's method of educating it. The earth is strictly a school-room, God himself being the teacher, and "life is from beginning to end a course of moral and religious training."

The real key-note of Mr. Seward's book is thus the particular providence of God, and as he supports this doctrine by argument, and does not base it on purely religious grounds, the theory of Christian evolution may be said to depend on whether that argument is agreeable to reason. The author boldly declares, that modern science confirms the doctrine of a universal providence, the evidence of the fact being that God originally created the atoms of matter, and then gathered them together as nebulous masses from which they were moulded into worlds. The work thus "begun by the Divine Creator is continued in perpetual exercise. He holds in place each revolving atom in a mass of granite," and thus, as he created, he sustains all things. This view of evolution looks to us much like the old creation theory in a dress derived from pantheism. In reality modern science says nothing as to the origin of atoms, which so far as we know, may have always existed, and thus the author's doctrine of divine providence appears to lose its very foundation. The theory of scientific evolution teaches, moreover, that once the process of development has begun it will go on continuously, so long as the proper physical conditions exist. Nevertheless if God is immanent in nature some kind of divine governance is not improbable, although the doctrine of universal providence is beset with so many difficulties that it is hard to receive.

The author recognizes these difficulties and endeavors to avoid them. In accordance with the view that the earth is a place of education, he speaks of suffering, death and catastrophe as school masters. That pain and suffering may have and probably often

have a good moral influence is undoubtedly true, but in many cases such cannot be said of them. Take the case of the infliction of torture by savages on their prisoners of war. What moral object can here be attained? There is a vast amount of suffering among the inferior races of mankind, as with the poor and ignorant among more civilized races, to say nothing of the lower animals, which cannot be regarded in the light of a moral teacher. Death is natural, but the violent death arising from catastrophe of some kind is often difficult to reconcile with particular providence. No doubt in some cases the violent death of a near relation or friend may act as a moral educator, but it cannot have this effect on the victim of an accident if he dies at once, although he may supply an unfortunate object lesson for others. To say that he dies suddenly because his end is come, does not meet the difficulty; as in the absence of evidence that he is morally benefitted by his death, there is no proof of the action of divine providence in connection with it.

It seems to us that in making divine providence special instead of general, the author has weakened his case. Individuals are merely pawns in the hands of nature and she sacrifices them ruthlessly in the course of her operations, if they put themselves in her way. Nevertheless, there may be a general guidance of events, a controlling of the social forces to which all men are more or less amenable, and which in some cases result in what may be regarded as providential interference. This is a view which is commonly held by Spiritualists, who yet think divine action in relation to the affairs of men is exercised only indirectly through the agency of disembodied spirits. There is no reason why this should not be the case, and it would indeed allow of special providential interventions in human affairs; although it would not give any sanction to the idea that suffering and death caused by accidents are ordinarily due to such intervention. That view is, moreover, consistent with what the author says with reference to the "home" of God. This is affirmed to be where He thinks and feels, as the soul of man is where he thinks and feels, although it acts throughout the whole body.

We have dwelt so fully on Mr. Seward's fundamental position that we must content ourselves with saying further, that apart from the question of divine providence his work contains much admirable teaching from the religious standpoint. No one who takes the trouble to study the history of the development of religious thought can doubt that this has been governed by a law of development analogous to that which is operative in the physical and psychological worlds. Moreover the moralist cannot but regard life as a condition of education. We all have to learn what is right, as well morally as physically and psychically, and in so learning we have to suffer much before our education is completed. Nature, and not God except so far as God is identifiable with nature, enforces strictly the penalties for infraction of her laws, and the penalties should undoubtedly be viewed as of an educational or corrective, and not punitive, in character. From the fact that the education is in so many cases uncompleted before death may be derived a strong argument why this should not be considered the end of life. In his application of the doctrine of evolution to such theological questions as the fall, total depravity and the atonement, the author is not so happy, and we fear his explanation of the trinity cannot be regarded as satisfactory, although he is right in his statement that "three in one" is indicated by a thousand analogies in nature. On the whole, however, the book compares very favorably with the ordinary books of religious instruction, as the author wishes it to be considered, and it will no doubt be widely read.

RIGHTS OF EMPLOYERS AND STRIKERS.

The decision of the United States Court of Appeal, read by Justice Harlan, October 1st, in the Northern Pacific Junction case, reversed that part of Judge

Jenkins' famous anti-strike order which restrained the employers of the road from striking or "from quitting the service of the said receivers, with or without notice, as to cripple the property or prevent or hinder the operation of the road." That part of the injunction the Court of Appeals declares, was a violation of the rights of the employés who could not legally be restrained from leaving the employ of the receivers and the company when they saw fit to do so, whether they quit in a body or individually. That part of the injunction which restrained the employés from entering into a combination or conspiracy to quit with the intention of crippling the property or preventing the operation of the road was sustained. The court said: "But the vital question remains whether a court of equity will under any circumstances by injunction prevent one individual from quitting the personal service of another. An affirmative answer to this question is not, we think, justified by any authority to which our attention has been called, or of which we are aware. It would be an invasion of one's natural liberty to compel him to work for or remain in the personal service of another. One who is placed in such restraint is in a condition of involuntary servitude—a condition which the supreme law of the land declares shall not exist anywhere within the jurisdiction of the United States." According to the court men may quit work individually or collectively, and consult and advise in regard to it, even if the incidental result of their action is to cripple the business, but men must not combine to quit work with the object or intention of injuring the employer's business. Thus in any given case the question would be whether interference with the employer's business was an incident or the object of the strike.

Before the decision of the Court of Appeals was made, John F. Geeting, one of the attorneys for E. V. Debs, in his argument before Judge Woods seems to have got at the kernel of this subject. Mr. Geeting said:

I presume that counsel for the government will contend that any advice given to employés to quit work was in violation of the injunction. Upon this question I would refer to the 13th Amendment of the Constitution, which reads as follows:

"Neither slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

The language of the 13th amendment clearly indicates that it was not simply intended as an abolishment of African slavery, but to prohibit "involuntary servitude" under any and all circumstances "except as a punishment for crime." There is but one exception made and that refers to but one class of court proceedings; therefore no other "involuntary servitude," even by order of a court, is tolerated within the jurisdiction of the United States. Every injunction commanding a citizen not to quit any class of employment is in violation of the spirit of the Constitution and is absolutely void. It follows that if the right to quit work is a constitutional privilege the right to advise one to exercise that constitutional privilege cannot be interfered with by a court of chancery. If no power exists to enjoin a person from quitting work, then there can be no injury to the complainant by advising one to quit work, hence no contempt of court. In *Storey vs. the People* 79 Ill. 45, the Supreme Court of Illinois held that newspaper article reflecting on the grand jury was no contempt of court, unless the intention of the editor was to influence the action of the grand jury or of the court. It held the article to be within the constitutional privilege of the freedom of the press, and only subject to an action of libel. The same doctrine certainly should be held regarding the freedom of speech. If a citizen can be enjoined from advising another to quit work, so he could from advocating certain political theories or of preaching certain doctrines of religion. It is against the policy and spirit of both our national and state governments to restrict the right of the freedom of either

*The School of Life—Divine Providence in the Light of Modern Science—The Laws of Development applied to Christian Thinking and Christian Living. By Theodore F. Seward. New York: James Pott & Co., Publishers, 114 Fifth Avenue. 1894. Cloth. Pp. 376. Price, \$1.50.

the press or of speech. Every citizen of the United States has the constitutional right to express his views upon any subject, and to advise others to use their constitutional privileges; ancient English precedents and the demands of American monopolists to the contrary notwithstanding.

INDUSTRIAL ORGANIZATION.

An industrial society may be said to consist of three large classes. Of these one is composed of the workers of the community, those who in the language of political economy are known as the producers. Another large class, which in a sense stands in opposition to that of producers, consists of the consumers. All producers are also consumers, as a large part of the consumers are producers as well, but the two classes can be sufficiently distinguished for all practical purposes. The third class is an intermediary one and comprises all those which in the way of protection, instruction and general government. Not that the third class is really independent of the others. The same individuals may belong to each social division even at the same time. The distinction is rather one of function than of class, though the long continuance of the same function by a number of individuals tends to the development and perpetuation of class distinctions.

As to the relative importance of the three classes into which the individuals forming such a society are divided, it is sufficient to remark that as consumers and producers depend on each other they are necessarily of equal importance. Without consumers there would be no producers, and if there were no separate class of producers, consumers would have to produce for themselves. Without aid and protection neither production nor consumption could be freely carried on. Therefore the third or intermediary class is of equal importance with the other two. Denial of this would be equivalent to maintaining that the mouth, the eyes and the hands are not of equal value in the economy of the body. In the intermediary class may be placed the individuals who in the course of this industrial age have risen to the status of "capitalists." These persons are necessarily consumers, often on a large scale, and on the other hand they are usually indirectly producers. Capitalists may be individuals or companies and they usually exercise their role of producers by lending money to manufacturers or other producers. Bankers as capitalists provide the means for carrying on large industries, which are thus dependent on the confidence of their financial brokers. The withdrawal of this confidence is the real source of most of the commercial panics which afflict an industrial society. Bankers are often, however, only the intermediaries for the investment of other people's money, although in their own names and at their own risk, a fact which makes them more nervous in their action than they otherwise would be. Many persons prefer to invest their money directly in trading concerns, so as to be entitled to an actual share of the profits. They are thus small capitalists as shareholders in a corporation. Most of the shares in a large manufacturing corporation usually belong, however, to a few persons who are directly interested in the manufactured products, and these persons may be regarded as belonging to the producing class.

It is with this class we are now more especially concerned, and a little consideration shows that it consists of people whose interests are often thought to be diametrically opposed. This notion is of comparatively recent growth, as it was unknown when the system of trade guilds was in force. It has developed gradually with the growth of large fortunes, due to the use of what Mr. Eugene V. Debs, in his testimony before the labor commission, calls labor-displacing machinery. To an outsider it is absurd to suppose that persons engaged together in a common pursuit can have opposite interests. But when it is seen that trading has become reduced to a game of "grab," every one to take as much as he can get hold of, it is found to be a fact, however ridiculous

and however dangerous in its ultimate consequences.

It is evident that in such a game the laborers must come off "second best," if each individual has to fight for his own separate share. In combination is strength, and not only have the manager of a trading concern and the money power on which it depends a common interest, but the interest of different concerns may be so united, by means of trusts and other fraudulent arrangements, that they can move as a single machine and thus control the whole field of production in a particular line. Against such a combination, which may become so powerful as to dictate terms not only to the class of consumers but also the intermediate governing class and thus become dangerous to society at large, it is hopeless for individual workers or small groups of workers to contend. This has been the cause of the formation of trades unions, and of the numerous strikes which have occurred from time to time, with their attendant evils, which have too often been inaugurated with the object merely of getting as much of the proceeds of a business as possible, without regard to the rights of others. The abuse of the power possessed by trades unions doubtless led originally to the formation of associations of employers, who in their turn resorted to lock-outs; the inference to be made from which is that strikes and lock-outs are weapons which, like war between nations, ought to be rendered almost impossible.

Although the fratricidal warfare between employers and employes should be reserved for the very last resort, the combinations which have originated them are by no means improper. They should be regarded, however, merely as instruments for securing and protecting the rights of all those engaged in a common pursuit in a legitimate way. Of course rights have to be secured before they can be protected, and unfortunately for the laboring element their coadjutors, but also opponents, occupy an entrenched camp fenced round by privileges, acquired legitimately and illegitimately, which it will be hard to force by peaceful means. The difficulty is enhanced by the imperfection of the combination which exists among workingmen. Every railway company is a compact association under the almost absolute control of the manager, whereas its employes, even when united as unions, are split up into several independent bodies which may act in antagonism to each other. Through the association of their managers all the railway companies throughout the country may combine to carry out a common policy, a policy which may be dictated by the selfishness characteristic of a conscienceless corporation.

But what can be done by one set of men can be done by another set, although owing to a difference of conditions, the task may be more difficult. But further consideration of this subject is reserved for another article.

ONLY A STEP TO HEAVEN.

The following is from an editorial entitled "Only a Step to Heaven" which appeared in the New York Herald of Sept. 16th:

The upper air is peopled by the departed. Death does not destroy the whole of us, it simply separates, by mysterious alchemy, the mortal from the immortal, and it is only a short journey from this world to the other. While we are saying our Good Night to the dying they are listening to a Good Morning from those who have joined the majority. We suffer from a sense of separation, but they enjoy the pleasures of reunion. To die is gain in a very broad sense, for it is an exchange of hampering conditions for a life without limitation. Death is merely the transportation of a peasant to a palace, the environment of which gives him opportunities he never dreamed of. We shed bitter tears at a grave, but there is more or less selfishness in our grief. If we had full faith in the future the muffled sound of sighs would be followed by a solemn conviction that, while we are somewhat the worse off by what we call bereavement, the departed loved one is much the better off. That is the ideal religion, and because we

have not yet attained to it we robe ourselves in mourning, as though some great disaster had befallen those who go as well as those who remain. If we had no thought of self we should dress in white rather than black, for the dead have won their victory and become immortal. Still further, it is an inexpressible loss to the religious life that we do not realize the radiant fact that solicitous and helpful influences are round about us in our struggles with circumstances. Every loved one who has gone is as conscious of our doubts and fears as when he was at our side. Neither his affection nor his power to aid has been abated. In a thousand ways unknown to us he gives us strength for the conflict and peace of mind in our perplexity. By unspoken words he talks with us, and our souls and his hold intimate communion.

Were that not true, then our lives would be heavily and darkly overshadowed. But it is true, and we are compelled by many an unexplained experience to believe it. It is a doctrine of holy writ, it is verified by the history of every home, it is a component part of practical religion, it is a statement of fact which redeems us from despair and gives us good cheer because heaven and we are not far from each other.

SAYS Goldwin Smith in the September Contemporary: If Jesus of Nazareth did come to Chicago, he would see what never presented itself to his eyes, or so far as we know, to his thoughts. The scenes of his preaching were the lake shores and hillsides, amid the oleanders and the lilies of his paternal Galilee. Commercial life and civilization never came to his field of view. If he saw Tyre and Sidon, the sight left no impression on his mind. At Jerusalem his attention was confined to the temple, the magnificent buildings of which he seems, as Renan says, to have regarded with little favor. The society in which he moved was a society of peasants, apparently poor and suffering, with many sick, and, when it followed its teacher to the hillside, beholden to him for a little bread. Wealth he beheld, apparently, only on its evil side; and his picture of it, and of its relation to poverty, in the parable of Dives and Lazarus, is an abstraction. Of politics, of which a visitor to an American city sees and hears so much, he saw and heard nothing. With the struggles and factions at Jerusalem he came into contact as a martyr to the tribal and religious bigotry of one of them. Otherwise, nothing met his eye but the autocracy of a Roman governor. It is difficult, therefore, if you go beyond the most general rules of ethics, for a censor of Chicago accurately to represent Christ as judge, while in the attempt he may sometimes be led to forget his own limitations.

OUR readers do not require to be told that we regarded the aims of the strikers at Chicago as hopeless and their methods as wicked and criminal. We do not forget, however, that these men are our fellow citizens, or impute to them as a body any exceptional depravity. It is in the highest degree important that the very poorest member of the community should possess unshaken confidence in the integrity of our judges and the impartiality of the administration of justice. We fear that many of the common people, especially in the Western States, entertain the belief that the courts have allied themselves with the great corporate interests of the country, and it is eminently desirable that this belief should have no sound basis. It is the duty of the courts to defend rights of property, and upon this account they incur a certain degree of unpopularity with those who have few such rights to defend. But every effort should be made to escape this odium by exhibiting the strictest impartiality, and there is reason for contending that this caution has been disregarded in the recent injunctions. Upon their face they indicate the purpose of causing the arrest and punishment of citizens, without trial by jury, for offenses for which criminal jurisprudence provides that right. If there is no other way of repressing crime except by treating it as contempt of court, our jurisprudence must be reconstituted upon models that have more likeness to those which prevail under despotic governments."—The Nation.



ROBERT G. INGERSOLL.

BY WILLIAM BRUNTON.

Men love good men wherever they are found,
 Whatever word they speak to help the race,
 And eloquence has always had its grace,
 And moved the heart with its enchanting sound;
 In thee we now rich qualities abound,
 The smile and cheer of thy most glad some
 face,
 Wherein keen sense and humor sweet we
 trace,
 No better seen in all the wide world round!
 And many a word of noble thought from thee
 Has come, as golden light streams from a star,
 And many a happy wave from freedom's sea—
 To tell of islands on the ocean far;
 No churchman thou, but friend of man indeed,
 Humanity thy book, and love thy creed!

OBJECTIONS TO HUDSON'S THEORY.

TO THE EDITOR: I have been much interested in everything in THE JOURNAL concerning Mr. Hudson's "Law of Psychic Phenomena." I have not seen the book, but it appears that he relegates all psychic manifestations to telepathy for an explanation. He is right in claiming that until we have exhausted so-called "natural" causes for explaining these phenomena, we are not justified in referring to the "supernatural." I am very familiar with the phenomena of slate-writing—having prepared a table on which such writing occurs under conditions rendering deception beyond any question whatever, even in the mind of a scientific skeptic. But I am not yet prepared to fully accept the spiritual explanation. It seems to me that Mr. Hudson's explanation that these manifestations come from a so-called "subjective mind" or self, or from "subliminal consciousness," or our "higher self" (all being different names for the same supposed thing) is open to the following objection:

The power producing these phenomena, always claims to be from the spirits of the dead. If they are from the "subjective mind," "higher self," etc., then this "higher" part of ourselves is a universal liar. Why does not the "subjective mind" sometime and somewhere, say to the "objective mind" (our natural self): "These are not spirit manifestations at all; they are from your unconscious self?" Is it not reasonable to suppose that there has been produced among the hundreds of thousands of persons who have had psychic experiences, at least one honest "subjective self?"

The weight of this argument, I accept as applicable to my own skepticism, as well as to the theory of Mr. Hudson.

GEO. CARTER.

Indianapolis, Ind.

THE PSYCHO-MAGNETIC FORCE.

BY DR. CARL DU PREL.

In the middle ages the idea of animal magnetism was not so exactly defined as now, but it was recognized by various writers and they knew especially that the fixed will, the active imagination and the inner emotion are important factors in strengthening the magnetic influence. Marcellus Ficinus says: "If a vapor or a certain spirit sent forth through the flashes of the eye or otherwise can fascinate, fasten or influence a human being near us, then will a still more pronounced influence appear if this agent is sent forth, strengthened by the will and the imagination, so that it is not astonishing that bodily diseases can be removed or imparted in this manner." Bacon of Verulam defines fascination in the same way as the power of the imagination upon the body of another. But Paracelsus says plainly that this is a telikinetic force: "But you must all know that the imagination is the cause and that imagination makes a perfect spirit. And the same spirit has great power and force. Therefore the world is not too wide for the imagination. Imagination can travel over a thousand miles and can also exert an influence a thousand miles away."

The middle ages have placed special emphasis more upon the psychological than upon the physiological side of the magnetic agent, as well with reference to the cause, i. e., the state of the agent, as relative to the influences which appear on

the part of the percipient. We first really gain a proper understanding of the magnetic agent when we survey the psychological side. The magnetizers have recognized that far too little and too seldom followed it in practice, hence the great hiatus between our modern healings and some of those of Christian mysticism. To our magnetizers, magnetism is a physiological streaming forth from the human body, which is even often identified with animal heat; but the magnetic agent has also, in reality, psychological characteristics; not only does the psychic state of the agent play a role, but the force put in operation is itself psychically modified and can therefore influence the percipient psychically.

Magnetism is animal in a double sense, derived from animal and also anima. In other words, the magnetic agent is the outpouring of the whole soul, not merely as the animating principle of the body, but also as a thinking, feeling, imagining and willing subject. But I can only transfer the contents of my soul as far as it is able to exert its influence in the object upon which I operate. I can heal some one if his animating principle is essentially similar to mine; on the other hand, in movements of the table, I can only impart life, in the form of movement in space, whose direction, however, is determined by my will. I can transfer thoughts, feelings, ideas, sensations, but only to equivalent objects.

The magnetic force, is therefore, more closely defined, a psycho-magnetic force and only as such does it deliver to us the key of magic. In the middle ages they distinguished between white and black magic. Rightly so, but in both they dealt with magnetic forces. But if the magnetic agent can be animalized in the sense of anima, if, psychically modified, it can be spiritualized, it must be able to be used on the black as well as white side. There must therefore exist analogies between the operations of all magnetizers, the witches and magicians as well as saints, and indeed wholly without prejudice to their moral difference. The conformity exists with regard to the agent as far as it is magnetic; the difference, so far as it is psycho-magnetic.

All magnetizers of deep penetration have recognized that magnetizing is not merely made up of mechanical manipulations, but that the state of mind in which the act is done, the attention which one devotes to it, the will which is more or less fixed, the power of conviction, etc., are factors of great importance. But this by no means prevents the magnetic agent, in the absence of these factors, from producing physiological influences. Our magnetizers of to-day therefore adopt, on an average, the indifferent mean between saints and witches. But all three categories make use of the equally magnetic and only differently animated force, that shows different analogies which are to be mentioned here only with reference to telikinesis.

One such analogy is the clairvoyant effect of the agent upon the percipient. Deleuze, one of the most learned magnetizers, says: "There are several incontestable examples of persons, who having become somnambule under magnetization, see their magnetizers as if present, although he magnetized them at a distance of several miles. Billot also knew a physician who put his patient into a trance when miles away, whereby she saw him every time as if he stood beside her."

If we now meet the same particular in Christian mysticism, and indeed reported from a time when they scarcely knew of animal magnetism, then we will decide not only upon the identity of the forces but also upon the truth of the accounts. It is reported of the holy Xaverius that he and his companion Fernandus influenced from a distance an apparently dead girl in Japan, whereby the girl saw both the wonder workers in their bodily image; but these perceived that she had been cured, and so informed her, as Christ according to St. John. This combination of two agents must be regarded as one magnetic power, like the alliance of Peter and John who healed the same man.

The same phenomena we find in witchcraft. In the proceedings against the witch Helie de la Bruë the witness Cardaillac says the witch repeatedly appeared to him beside his bed while those present saw nothing. But this would also be said in a case of telikinesis. Concerning the nun, Renata von Unterzell at Wurtzburg—she was beheaded in 1749 and then burnt as a witch—there exists a minute report, written by the Abbot Loschart for the empress Maria Theresa. In that also appear magic influences from a distance,

through which the tormented nuns often saw the phantasm of Renata beside their beds.

In more recent times quite a similar case is afforded in the now celebrated suit of Cideville which treats of the testimony under oath of numerous witnesses, quite apart from the confession of the defendant. It concerns a boy who declared himself to be continually pursued by the shadow of a man whom he did not know, until when confronted with the accused, Thorel, he exclaimed, "This is the man!" I recommend the study of this case, especially to those jurists who still think the occult sciences do not concern their high faculties. Both with this Thorel and in the case of the aforementioned Renata, the remarkable resemblance of the phantom to the agent was observed.

In this characteristic of the clairvoyance of the agent, magic and witchcraft show themselves as a clear case of telikinetic magnetism and even as psycho-magnetic, since the agent adopts the quality of the soul out of which it flows and which can transfer to it its good or bad intentions. Paracelsus has already expressed it briefly and to the point: "It is all one and the same power, cursing and healing." This the monk, Roger Bacon, knew in the thirteenth century. The same hand of Christ which healed the sick caused the fig-tree to wither, quite contrary to the further words of Paracelsus: "There is no difference between sanctum and magum, other than that the one is through God, the other through nature." Van Helmont also opposes the view that witchcraft occurs with the help of Satan; to him it is a faculty lying in man, a magnetic telikinesis. Pomponatius says that a deeply stirred soul can produce external effects and impart health and strength to distant bodies; but then adds, this power should be kept secret, because, as it can be devoted to good, so also can it to evil. If in the Bible the sick become well by placing themselves in Christ's shadow, its counterpart also occurs in black magic. Agrippa says the magicians forbade placing themselves in the shadow of a sick person, but on the contrary enchanters took care to cover the enchanted person with their shadow. Avicenna says that the soul influences distant bodies by means of the power of imagination and can thereby fascinate, heal or injure them. Thomas Aquinas says of witches: "They possess a strong poisoning power of body and soul, which they can easily send forth through the power of the imagination. The power can become so great that the witches by their imagination can even kill their defenceless victims." So the Indians of the Amazon ascribe to their enchanters both faculties—that of healing wounds and afflicting their absent enemies with sickness—by means of the breath, therefore a magnetic act.

Concerning the telikinesis of somnambulists Richard says that he has met several who, like witches, had power at a distance. Du Potet also knew somnambulists who influenced him and other persons and injured their health. Deleuze wrote to Billot that there are many somnambulists who appear to distant persons and influence them. When Dr. Hermann spoke with the somnambule Hoehne about the sickness of his wife, in which moreover he only had in view the unmasking of this somnambule, Hoehne said that she had been with his wife the preceding night and had magnetized her. Now during that night his wife had dreamed that Hoehne was with her and magnetized her. As a scientific (?) physician Dr. Hermann observed quite naturally that this was mere chance.

The somnambule, Auguste Mueller, said to her friend that she would visit her the following night. The friend paid no attention to this and lay down at the usual hour, with closed doors. In the night she awoke, saw before her a light cloud, rubbed her eyes and now recognized Auguste in her night-dress, smiling upon her friendly and surrounded with brightness. The phantom told her not to be afraid, lay down in bed beside her, who thereupon fell asleep. In the morning she awoke free of her toothache, went to Auguste and learned to her surprise that the latter had not left her bed. It has been known to magnetizers for some time that the magnetic power of persons in a somnambule state is far greater than that of the magnetizer himself; it is therefore not strange that in telikinetic influence of such persons, it develops into the perception of the phantasm.

Much is said in recent times of "psychic force" in order to explain certain phenomena of somnambulism as well as spiritism.

That not much is to be gained by this explanation without a closer definition, needs no demonstration. Had the investigation hitherto made only devoted itself to this thing not to be undervalued.

As a brief summary, we make two assertions which are to a certain degree identical and which explain somewhat the problem of telikinesis: 1. The magnetic force has its physiological and psychological side and in its most remarkable phenomena proves itself to be psychically modified (animal i. siert). 2. The so-called psychic force to which in recent times not only the telepathic but even some spiritistic phenomena are referred, is proved upon closer investigation to be psycho-magnetic force.

—Translated from Sphinx.

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Troubles

Originate in

Impure Blood

Therefore the True

Method of Cure

Is to Take

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 Catarrh, Rheumatism and
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The Blood

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FREE WOMANHOOD.

Can you imagine nothing better, brother,
Than that which you have always had before?
Have you been so content with "wife and mother"
You dare hope nothing more?

Have you forever prized her, praised her, sung
her,

The happy queen of a most happy reign?
Never dishonored her, despised her, flung her
Derision and disdain?

Go ask the literature of all the ages!
Books that were written before woman read!
Pagan and Christian. Satirists and Sages!
Read what the world has said!

There was no power on earth to bid you slacken
The generous hand that painted her disgrace!
There was no sham on earth too black to blacken
That much-praised woman-face!

Evil and Pandora!—always you begin it—
The Ancients called her Sin and Shame and
Death!

"There is no evil without woman in it!"
The modern proverb saith.

She has been yours in uttermost possession!—
Your slave, your mother, your well-chosen bride—
And you have owned in million-fold confession
You were not satisfied.

Peace, then! Fear not the coming woman,
brother!

Owning herself she giveth all the more!
She shall be better woman, wife, and mother
Than man hath known before!

—Charlotte Perkins Stetson.

A WESTERN WOMAN NOVELIST.

Miss French, of Davenport, Iowa, better known as Octave Thanet, has been studying the philosophy of labor troubles with a view to future literature. During the strike she came to Chicago, quietly took up her residence in Pullman, and there watched the progress of events, taking notes upon the spot, thus acquiring invaluable local color.

Miss French is one of the ablest of that brilliant school of young women writers who, strangely enough, seems to be almost monopolizing the field of American fiction. All who read her "Stories of a Western Town" know how strong and original has been her method of dealing with the vital questions of the hour. She has an unrivaled power of description, a sense of humor as keen and delicate as that of Charles Lamb, and with it remarkable pathos and what seems a contradictory quality—the ability of reasoning from cause to effect, like the born logician, as she is.

She is greatly interested in photography and is going to use a number of the photographs she has taken as illustrations in one of her stories.

Miss French began her successful career, oddly enough, not by writing stories, but in a series of remarkable articles published in the Atlantic Monthly a good many years ago, relating to the care of the poor in county almshouses. She visited them personally, inspected their management with the utmost care and impartiality, and the papers established her professional standing immediately. Since that time she has had no occasion to sue for the favor of editors; they have sought her.

One of her habits has always been to make a personal investigation of whatever theme she may treat. In her studies of Arkansas life she left her home and took up her abode among the people she so graphically describes. This accounts for the minuteness of detail and the self-evident truthfulness of description which are marked characteristics of her style. In personal appearance Miss French is of medium height, rather inclined to stoutness, with dark hair, eyes, and complexion. She is wonderfully magnetic, and one trait is especially marked, her perfect simplicity and her entire freedom from affectation. Octave Thanet has a large audience, and it will await with much interest whatever she may have to offer upon what is termed "the conflict between capital and labor."—The Inter Ocean.

The Chicago Advance, a leading representative of orthodox Congregationalism in the west, is liberal on the woman suffrage question. In an editorial entitled "Should Women Vote?" it quotes Lord

Roseberry's definition of politics as "a living and ennobling effort to carry into practical life the principles of a higher morality, and in widening the franchise we have hit on the conscience of the community" and asks, "What if in this country in lifting the ballot to the hand of woman we should also hit on the conscience of the people to the decisive advantage of every humane and good cause?"

The arguments used by those who oppose woman's entrance to public life are in these days usually based on the line that woman is too sacred, her influence too pure and precious, to be frittered away in the sordid quarrels and mean ambitions entailed by party politics; that her presence has ever been the magnet of the home; and that the nation will be wisest and best that preserves the sanctity of its womanhood and the influence of its mothers. It is precisely because I believe in the truth of this argument that I maintain in that to debar woman from any one single right, to exclude her from any prerogative, is to create for her not only a disability by reason of her sex, but to build up a barrier that must ever effectually hinder her widest influence. It is well to talk of the mother guiding the son in life, but from the hour that the boy understands that his mother's prerogatives end at the garden gate, that she has no voice whatever in the moulding of the nation's laws, that her precepts are good for the fireside but unavailing at the hearthstone of government, there insidiously creeps into the boy's thought a realization of the fact that his mother is classified by the rulers of the rulers of the land with the lunatic and the idiot; and I maintain that this discovery has done more than sons themselves are aware of to undermine the influence that is deemed so precious, and yet which is sedulously preserved for "home consumption" only.—Lady Henry Somerset, in North American Review for October.

Miss Badger about forty-six years ago started an institution for the blind at Birmingham, England, and has held up to the present day the post of honorable lady superintendent. She began with only seven pupils, but these gradually increased, and in 1848 Islington House was opened for twenty-five pupils. Miss Badger's work having become gradually recognized as a public good. In 1852 a new building was opened. For some time more space still has been required, and a new blind institution has been built, and was opened recently.

The Princess of Wales suffers from the same form of rheumatism in the knees that distresses Queen Victoria, and will probably be obliged to remain seated at next year's drawing rooms. In walking the Queen leans upon a stick which once belonged to Charles II. It is made of wood from the historic oak tree in which he hid, and the Queen has fastened to the top a little Indian idol which was taken at the loot of Seringapatam.

Mrs. B. S. Leathers, the wife of the commander of the Mississippi steamer Natchez, has herself made application for a captain's license. She says: "For thirteen years I have lived on the river, knowing, I may say, every turn and twist in the Mississippi, every landing from New Orleans to Vicksburg, and every corner of the Natchez, from pilot-house to a lower deck, as thoroughly as though it were a home on land."

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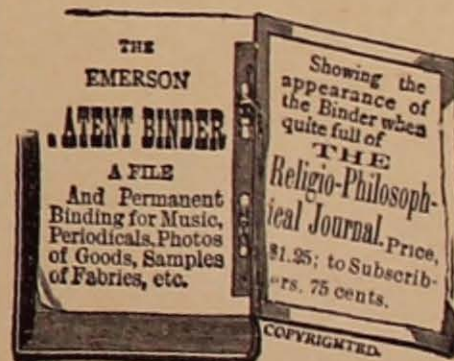
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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Bread from Stones. A New and Revised System of Land Fertilization and Physical Regeneration. Translated from the German. Philadelphia, Pa.: A. J. Tafel, 1011 Arch street, 1894. Price, 25 cents.

Although this little work does not bear the author's name on the title page, the publisher's preface tells us that it was written by Julius Hensel, a thinker and a chemist, and forms that part of his book entitled "Das Leben," or "The Life," which deals with agriculture. Hensel's theory is that plants require healthy food in order to flourish, just as man or beast does, and as the result of his inquiries, he came to the conclusion that guano, manure, or sewage, even with the addition of lime, super-phosphates, nitre, etc., is not a healthy plant food. He affirms, as a well-known fact, that agricultural land is, notwithstanding the use of the ordinary fertilizing agents, slowly but surely losing its fertility. Insect pests are increasing, and further that the quality even of the earth's products is deteriorating. This deterioration has been chemically established not only in Europe but in this country, and the outlook is so serious that any means of remedying the various evils referred to should be regarded as of the greatest importance. Hensel affirms that he has found the remedy in the use of stone-meal, that is granite and other primeval grounds ground to a fine powder. This is not mere theory, however, as it has been in practice in Germany for five or six years past with great success. Hensel's views has many enemies among the interested supporters of the old system, but they have been acted on by many farmers, horticulturists and florists, and enthusiastically endorsed by many clergymen, physicians and other public-spirited men. The book appears to contain all that is necessary to form a sound judgment on the subject, and it should be read by all those who, believing that a sound mind and a sound body go together, are wishful to see the sources of physical degeneracy removed.

MAGAZINES.

The opening article in the October number of *The Chautauquan* is full of interesting information on "The Development of Railroads in the United States," and is accompanied by numerous illustrations. Edward Everett Hale tells, in his usual winning style, of "The Education of a Prince," the "prince" being the sovereign of America, i. e., its people. The department *Woman's Council Table* contains a short story from the German, and four bright and breezy articles. The new department *Current History and Opinion* deals with the important events of the month with comments from numerous sources. With the editorial department, the C. L. S. C. work, and the comments on new books the valuable number closes. Meadville, Pa., Dr. T. L. Flood, Editor and Proprietor, \$2.00 per year.—The frontispiece of McClure's Magazine for October shows Mr. Charles A. Dana, the all-pervading guiding spirit of the *New York Sun*, at work in his editorial office. And the opening article is a very comprehensive study of Mr. Dana's career, from the time when he began life as a grocer's clerk, catching up a bit of schooling as he went along, down through his connection with *Brook Farm*, his long service on the *New York Tribune* under Greeley, his important service during the war as Assistant Secretary of War under Lincoln and Stanton, and his more than twenty years' editorship of the *Sun*. The article is written by Mr. Dana's chief editorial associate on *The Sun*, Edward P. Mitchell. Views of his country home on Long Island and an interesting series of portraits accompany it. "The Capture of Niagara" and its subjection to the manufacture of electricity for use hundreds of miles away, with numerous pictures, is an interesting article. S. S. McClure, Ltd., No. 30 Lafayette Place, New York.—The vigor with which Mrs. Deland brings her novel "Philip and his Wife" to an end gives unusual importance to the October Atlantic. "The Retrospect of an Octogenarian," by the Rev. Dr. George E. Ellis, stands second in the number, and will command the earnest attention of the many listeners Dr. Ellis won for himself long ago, not only as a clergyman, but as an antiquarian. A paper of rare historical value is the Hon. Henry L. Dawes's "Recollections of Stanton under Johnson." The short stories of the number are "His Honor," by Miss Ellen Mackubin, a vivid picture of events in a Western army post, and "Heartsease," a bit of true New England life, by Miss Alice Brown. Mr. Henry J. Fletcher, whose article on "American Railways and Cities," a few months ago, attracted no little attention, contributes a suggestive consideration of "The Railway War" in a tone not wholly inimical to Mr. Debs and his followers.

Rev. Charles G. Ames, the successor to James Freeman Clarke as minister of the Church of the Disciples, Boston, has written a little volume of familiar studies of inward culture, which, both from its intrinsic interest and its attractive appearance, will claim a place in the fall and holiday trade. The book bears the title, "As Natural as Life," a suggestion at the start that the writer finds the means of the highest and most self-satisfying existence in the simple beauty of nature and the common experiences of day by day. The volume, 109 pages, is handsomely published by James H. West, 174 High street, Boston, in two styles, 50 cents and \$1.00.

Miss Anne Whitney, the sculptor, has completed a bust of Keats in marble, which is to be placed in the parish church of Hampstead, London, as a memorial from the American and English lovers of the poet. The bust is pronounced a triumph of artistic genius.

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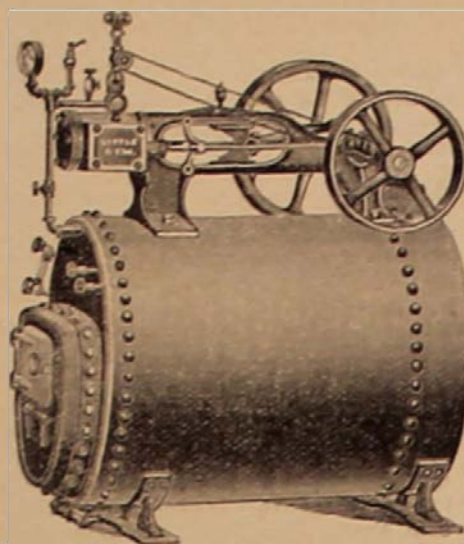
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But! truth's sun our spirit feeds,
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And so with reverence we tread,
Where love in joy our spirit leads,
And live to-day as did the dead,
Beyond mere creeds!

According to the London Telegraph, a series of experiments have just been conducted by Dr. Luys, of Paris, which prove that cerebral activity can be transferred to a crown of magnetized iron, in which the activity can be retained and subsequently passed on to a second person. He placed a circular band of magnetized iron on the head of a female patient suffering from melancholia, with a mania for self-destruction, and with such success was the experiment attended that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies. About two weeks afterwards he put the same crown, which meanwhile had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, complicated by frequent recurrent periods of schizy. The patient was then hypnotized and immediately comported himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality and uttered exactly the same complaints as she had done. Similar phenomena have, it is reported, been observed in the case of every patient experimented upon. Another experiment showed that the crown retained the impression acquired until it was made red hot. We await further confirmation of such extraordinary phenomena.

Some time ago a man in Kansas named Wise did a very unwise thing. He wrote on a postal card a verse selected from the Bible which he regarded as indecent and sent the card through the mails to a clergyman. The Free Thinkers' Magazine refers to this as an instance of how cranky, self-styled liberals bring disgrace on the cause of progressive thought. It seems that certain so-called liberal papers have attempted to justify Wise in his act and have appealed for funds to defend him on trial. This leads the editor of the Free Thinkers' Magazine to comment as follows: "Now what do we see? So-called liberal journals and liberal people calling on the liberal public to contribute money to defend Mr. Wise on his trial. Here is a man calling himself a freethinker and a liberal, who has plainly violated a United States law—the law against sending obscene matter through the mails—and libels his neighbor. What is the result and consequence. The general public say with good reason that freethinkers and liberals are in favor of sending obscene matter through the mails and that they stand by any one who violates the law. The general public is justified in saying that, and in saying it, it seems to them as though the touchstone of

of as obscene, can be selected passages which, printed and circulated separately would be extremely offensive. There are such passages in works of science, poetry, jurisprudence, etc. They can be found in the statutes perhaps of every State. Should these works therefore be excluded from the mails on the grounds that their transmission is in violation of the postal laws against mailing obscene literature? Certainly not. The Bible and Shakespeare contain passages which one would not care to read aloud in company, even with the context and which, apart from the context, could have attraction only for the prurient and the vulgar, but it does not follow that these works, with their wealth of wisdom, are obscene books and that they should be excluded from the mails. Books should be judged by their general character and not by a few sentences found here and there, and the postal laws should be so broadly interpreted as to apply only to that class of work which are known as obscene. Passages may be taken from medical books, from law books, from Darwin, which, printed apart from the contexts, on postal cards and sent through the mails, or in tract form sold on the streets, would be regarded by the law as obscene literature. Yet the books taken a whole may be productions of the highest value.

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—AND—

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A Family Physician and Guide to Health.

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President of the Eclectic Medical Society of the District of Columbia.

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Dr. Joseph Rhodes Buchanan informs us that San Jose, Cal., will be his permanent address.

If you want any books and are disposed to help THE JOURNAL, you can do so by ordering from this office.

Next week will be printed in THE JOURNAL an interesting article relating to the performances of Annie Abbott by one who has closely observed the exercise of what he regards as her "extraordinary gifts."

Mrs. Margaret Harold, San Francisco, writes that she was "cured of diabetes by spirit power through Mr. Mackin in of 1910 Mission St., San Francisco," after the case had been pronounced incurable by one of the best regular physicians in the city.

Edgar A. Emerson's recent lectures and public tests given in this city seem to have been quite satisfactory to the audiences that attended them. We had a call from Mr. Emerson and an hour's talk with him in the office of THE JOURNAL. He impressed us as an intelligent, truthful, honest man, and he evidently possesses clairvoyant and other powers which are as little understood by himself as by others.

Mrs. Jennie Potter, 102 E. 26th street, New York, writes: Your kindly mention of me in your valuable paper has brought to me many most appreciative inquirers and am happy to say some of the most intelligent men and women I had ever had the pleasure of meeting, and I have received letters of thanks for the light given them during my trance conditions. I am indeed glad to meet the readers of THE JOURNAL.

Mrs. H. H. Covell, Buda, Ill.: "I wish I could send the subscription for a good many copies of THE JOURNAL, so valuable

any persons among the readers of THE JOURNAL who are able and disposed to help supply THE JOURNAL to the class mentioned, we shall always be glad to receive contributions to be thus applied. A few of our subscribers have already sent sums for this purpose and the paper is most cordially received by the worthy persons whose subscriptions are so paid for.

J. Carter, Malden, Mass.: Mrs. Carter and myself are very much interested in Mrs. Underwood's automatic communications. Mrs. C— used to get some very peculiar messages through planchette. One in particular was the information of her mother's passing over, on the same day it occurred in England. We doubted it being true, and asked how we should know. The reply was: "You will get a letter." The letter came in due time, and planchette was correct in every particular.

Prof. David Swing, whose death removes from the scene of earthly action one of the most distinguished preachers of this generation, was a man of genuine scholarship, of lofty ideals, fine literary ability, poetic grace and commanding influence. He was a spiritually minded man, much needed in this great metropolis of material activities, and he will be greatly missed. He had his limitations, of course. He was not a Theodore Parker. But he possessed great qualities, and his life was one of great usefulness.

The Baltimore American of September 28th contained an account of a "Spiritualistic Wedding," the first of its kind in that city. The account says: Mrs. Ada R. McNamarra, a medium, was married to John H. Smith. Mrs. Rachel Walcott, pastor of the First Spiritualist church of Baltimore, officiated. The ceremony was much the same as prevails in the other churches, except that no ring was used. The wedding party entered the parlor preceded by Miss Susie McNamarra, daughter of the bride, and Master Michael Smith, son of the groom. Both carried pretty bouquets of flowers, which were presented to the minister, who then made an address. The wedding march was played by Mrs. James Armiger. While the ceremony was being performed Mrs. Armiger softly played sacred music. The bride, who is a medium, gave a talk under inspiration after the wedding. She was gowned in steel broadcloth trimmed with velvet and silk to match. Her little daughter and the groom's son were neatly dressed in white. A reception and lunch followed the wedding. At the conclusion of the wedding ceremony Herbert Norris Armiger, son of Mr. and Mrs. James B. Armiger, and a grandson of the bride, was baptized by Rev. L. W. Haslup, pastor of the Wilkins Avenue Church South.

How to Get Well and How to Keep Well. A Family Physician and Guide to Health is the title of a work by Thomas A. Bland, M. D., which has just been issued by the Plymouth Publishing Co., Boston. Dr. Thomas A. Bland is President of the Eclectic Medical Society of the District of Columbia. This book contains the result of forty years' experience, in the course of which, as the author tells us, he always cured his patients as quickly as he could, and then told them how to keep well. Advice from such a physician is valuable, and it is given

school of medicine to which he belongs. He defines eclecticism as medical independence, an eclectic being "one who uses his best judgment in choosing the good and rejecting the bad from all systems." This is an admirable principle and it is a pity it is not followed by all physicians. The rule which has guided the author in his practice is that the way to cure disease is to restore the deranged organs of the body to their natural functions; as the way to maintain health is "to live in obedience to the laws of his physical system, so that all the organs can perform their natural functions regularly and harmoniously." The second part of Dr. Bland's work is devoted to matters of health, and it treats of different kinds of food and how to prepare them for use, pure air, pure water and physical exercise; besides rest, clothing and climatic

influences. The first part of the plains the causes of disease and medicines act, forms of disease and of treatment, and gives descriptions of leading medicines and medical conclusions with some account of a medicine and the use of magnetic healing agent. In his closing the author refers to mental therapeutics in connection with the distinction of pleasure and happiness. We condemn medical monopoly and tions which are two burning questions somewhat difficult to deal with. whole this appears to be an excellent manual, well suited for use by those who do not care to call in a physician for ailment and by those who wish to be well. It is adorned with a portrait of the author and is dedicated in appropriate language to his wife.

A World's Tribute.



America Leads the Nations in the March of Progress

Among the wonders of the World's Columbian Fair the grandest was the exhibit of American products. The Exhibition was, in this respect, an object lesson of the grandeur and glory of the Republic. Among the exhibits from the United States no article of its class stood so high as

Dr. Price's Cream Baking Powder.

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The award is a matter of official record.

Nothing could settle so decisively the immeasurable superiority of Dr. Price's over all other powders as the great honor bestowed at Chicago.

THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

THE DIVINE IN NATURE.

By C. STANILAND WAKE.

"Can we by searching find out God," was the utterance of the seer of old, and the question it implies is yet agitating the minds of men. The Christian theologian of the present day is still in the position of his Hebrew spiritual ancestor, declaring that we can know God only by his works, although he affirms that God has been manifested in the flesh, and that in some incomprehensible manner the manhood of Jesus Christ has been incorporated with the Godhead. This is not, however, so much a revelation of God to man as of man to God. For supposing Jesus to have been actually a divine incarnation, his divine nature was necessarily so limited by his human belongings, that it could not exhibit its perfections so as to be recognizable by human reason. It is true that there was in the men and conduct of Jesus something God-like, but this is a relative term signifying a superiority to other men, a characteristic which has belonged also to the founder of every great world religion, to say nothing of such geniuses as Plato, Aristotle and Virgil, Shakespeare, Bacon and Goethe. There have been, moreover, mighty conquerors in every age whose supremacy has been due as much to their personal influence as to their swords; an influence, however, which is more intellectual than moral, or rather is due less to the action of the emotions than to that of the will, which is the positive side of the intellect. It is true that to Jesus was ascribed at an early date the power of controlling the operations of nature, that is, of performing miracles, but it may be questioned whether he really went further in this direction than many other men both of ancient and modern times. That his power was limited, in the sense of not being always exercisable, is shown by his remark when curing disease, "thy faith has made thee whole." Thus the cure comes as much from within as from without, and the external influence is required to give impetus to the internal faith rather than to perform the cure itself. Agreeably to this view is the declaration of Jesus, "the kingdom of God is within you." To find this kingdom it is not necessary to go abroad, nor even to receive something from the outside. It is within man himself, who is, according to ancient teaching, not only in the image of God, but lives, moves, and has his being in Him.

Now so far as Christianity—and this is true also of later Judaism, Buddhism and Zoroastrianism, and indeed of all world religions worthy of the name—was a revelation of God, it taught that God is to be found in man himself. By this is meant, not that man is actually God, and that there is no God besides him, but that the same principles of being

which animate the one animate the other, although in the proportion, it may be, of the finite to the infinite. If this be true, it is evident that a perfect knowledge of the divine nature would imply the ability to understand perfectly the nature of all those things, man included, which partake of the principles of the divine being. It is none the less true, on the other hand, that if we know the nature of man, we also know, so far, the nature of God. Indeed it is probable, that, if we could completely fathom the mysteries of human nature, we should be able to obtain a perfect knowledge of the principles of divine being; just as, if we could thoroughly understand the nature of the amoeba we should know that of man himself. The infinitely small may be the infinitely great in a state of concentration, and therefore the actual being of man may be the same as that of God, although while the attributes of one are little more than potential, those of the other are in full active operation.

If this reasoning be just, it must be admitted that we have some knowledge of God, and that there is a possibility of this knowledge being largely increased, even under the limitations of our present state of existence. We can say at least that whatever is found in man must be represented in the divine source of his being. Nor does this apply merely to what may be called the spiritual element of his nature, much less to his material element, seeing that we have no reason whatever to believe that one of these can give birth to the other. The tendency of modern science is to the conclusion that both elements co-exist throughout the organic world, and probably also in the so-called inorganic world, although masked here by terrene conditions. This conclusion is required by the theory which regards the universe as forming an organic whole, which, as being organic, must be identifiable with the divine being himself. According to this view only can it be said that man is the microcosmos, reproducing in little the universal macrocosmos, which can be none other than the divine being; seeing that man is not merely in the image of God, but possesses the same principles of existence.

In endeavoring to form some conception of the being of God, we are thus entitled to apply the knowledge we possess of inorganic nature, as well as of man and other members of the organic kingdom; which is required indeed by the fact that the latter has its inorganic phase. Now if we consider the nature of this phase of existence, we find that is not so simple as might at first sight appear. The inorganic may be regarded as physical or simply material. Under the latter condition it has the properties of a gas, a liquid, or a solid, by the last named term being meant that it is an arrangement of atoms and molecules so united as to form a whole; which must therefore be in a state of organization, simple or complex as the case may be. As physical, on the other hand, the inorganic can be thought of only in terms of length, breadth and depth, with the attributes usually ascribed to matter under these conditions. By depth in this relation is meant, however, extension from the surface to the centre, and as the reality of length and breadth can I think be shown to be that of circumference and diameter, we

have in the sphere the true physical form of the inorganic under molar conditions. Thus the universe, considered as an organic existence, may be regarded as an infinitely extended or boundless sphere, which has such an arrangement of elements and parts as to constitute it an organized whole.

There is, however, a third phase of existence which is usually distinguished from the inorganic, and which yet cannot be clearly separated from it on scientific grounds. Formerly organic chemistry was looked upon as occupying a place of its own, but now it is found to be little more than the chemistry of carbon and its compounds. The organic and the inorganic are thus brought into intimate union, and it is possible, therefore, to ascribe to the organized universe an actual organic character. What does this imply? All the organic bodies known to us as plants and animals are such as having a physiological structure. This structure is based on a combination of cells and protoplasm, and assumes in the higher animals the complex organism resulting from the union of the two systems of organs called Haeckel the vegetative and the animal. The representative of these two systems, that is, the organ in which their activity is co-ordinated, which ultimately controls the operation of the brain. The condition necessary to this activity the brain is organization, and the presence of this condition throughout the universe justifies us in assuming the existence in the universe of a centre of activity bearing the same relation to the world at large as the brain has to the body. But as in the body there are many nerve centres, such may be the case also with the universe, and this is the more probable as the universe is not in the state of concentration characteristic of the animal body, although its unity requires it to have a common centre of activity.

(To be Continued.)

ANNIE ABBOTT'S REMARKABLE POWERS.

By GEORGE CRETEN.

Under the heading "Abnormal Muscularity," reference is made in THE JOURNAL of the 29th of September to a display of the remarkable powers of Miss Annie Abbott before New York audiences. Allow me through the columns of THE JOURNAL to enter a protest against attributing her performances to any sort of muscularity. Miss Abbott made three different appearances to Dallas audiences last winter, two of which the writer witnessed. All those who witnessed her feats and with whom he afterwards discussed them, were one with him in concluding that, whatever they were, they were not the result of muscular effort on her part. Miss Abbott is a small, slender woman of a highly sensitive nervous organization, weighing about 100 pounds, still perfectly self-possessed. And yet, the writer with numerous others saw her perform feats that he knows, under the conditions they were performed, would be physical impossibilities to Sandow, the strong man. For example, a man weighing no less than 250 pounds was requested by her to sit in a specially strong chair, tilted back on its hind legs, the front ones elevated from the floor about five inches. Then another heavy-weight sat astraddle of the lap of the

first. She then went up behind the chair, placed her two hands on each side of the first sitter's head and with no apparent physical effort raised up the whole until the hind legs of the chair were upon a level with the front ones; the whole weight after an instants suspension in space coming down upon the floor squarely, with a resounding thud. A muscular young man present tried it, but with no further result than growing very red in the face and straining the neck of the first sitter. Then at Miss Abbott's request, a man weighing about 150 pounds, wedged himself in sideways between the two upon the chair. While he was struggling to balance himself in the awkward position the performer went to him, delicately seized each of his ears between her thumbs and fingers and as easily, apparently, as she would have done with a feather, pulled him through towards her about a foot. That so astonished the gentlemen that he forthwith resumed a standing attitude on the floor, looking at Miss Abbott with that air presumed to be proper to one who has just had a glimpse of His Satanic Majesty. At Miss Abbott's request he resumed his late position and another man was wedged on top of him. The whole weight then could not have been far from 800 pounds, yet the performer lifted it easily, as at first, placing her hands, however, differently under the load upon the rungs and legs of the chair. That feat she repeated with an egg in the palm of each hand and narrow strips of paper fastened around her biceps; all of which apparently, would have been broken had there been any considerable pressure and muscular strain, but were not. She also did the scales and other feats not mentioned in THE JOURNAL, all equally wonderful and inexplicable from a basis of pure natural philosophy.

When the writer was a small boy, there dwelt not far from his parents' residence a young lady, a friend of the family, who possessed to a limited extent the same power that Miss Abbott exhibits. He will never forget how, once, in broad daylight, at his home, in the presence of his father and mother only, she raised him and the chair he was sitting in several inches from the floor by simply placing her open hands against the inside of the topmost cross-piece; that, without any tilting forward as might have been expected. How did she do it? By will-power she said. Does she yet practice it? No; she quit it years ago, claiming it was very injurious to her health. To the writer the power displayed by Miss Abbott, is, as he has already said, the same shown by the family friend above mentioned, only its application is varied many ways by the former. Perhaps, also, there is somewhat of hypnotic suggestion in some of the things she does. For instance, a little boy, whom she had rendered unliftable to a gentleman standing behind him, testified that upon her telling him to make himself heavy, not to allow the gentleman to lift him, felt himself grow ponderous and as if glued to the floor. This feat she can perform at a distance and without personal contact, simply by command. But, in every case of inability to lift, the hands of the lifter must not meet; when they do lifting is possible. There, maybe, she acts in harmony with some occult force of nature, perhaps the magnetic current of the earth, the same that moves the needle of the mariner's compass. She claims that she cannot perform upon the bare ground, but must be upon dry boards or glass. This, if more than a claim, would support the theory that she gets aid for some of her feats from occult force or forces of nature, requiring conditions for their manifestation, and that she has accidentally discovered. In conclusion, evidently Miss Abbott possesses the knack requisite to the use in public of her extraordinary gifts; but to ascribe to "abnormal muscularity" any part of her performances is both unreasonable and inadequate to explain the phenomena that occur through her.

Miss Abbott's performances here in Dallas were before large and appreciative audiences, subject each time to the immediate supervision of, and participation in, by a dozen prominent and intelligent citizens of the city: physicians, lawyers and business

men. Her feats were repeated or varied according to request from those upon the stage with her, or in the audience. Each time to the confusion of the skeptical or conversion of the doubting.

DALLAS, TEXAS.

THE USES OF CAPITAL.

BY GEO. H. JONES.

Nature prepares the individual, community or nation for activity and directs its growth, prosperity and determination in proportion to the schooling its heredity is capable of receiving, and then assigns it to positions in her universal workshop, which the individual or community or nation is fitted to occupy, and ultimately will evolve it to higher places. Probably there is no better illustration of this than as we see it manifested in the "grumbler," the "growler," the impecunious individual who by his envy and discontent keeps busy those tongues which buzz around the ears of the sluggard to increased activity; he who envies that in others he is most deficient of, while at the same time bows his head with manifestations of admiration and respect to pecuniary force. The impecunious voter determines not only the amount of taxes to be assessed on other men's property, but where and how the money shall be expended which may be so collected, whether to build hospitals, public school houses, jails, parks, roads, poor houses, or other modern modes of spending money for ameliorating the conditions of the poor without its costing him one cent.

The wage earner's struggles for employment and satisfactory pay, do not equal those of the advanced wage earner, he, who by industry and economy has accumulated money, he whom they call rich, he who commenced the struggles of life without a dollar or a friend to loan him one, he who creates capital and manages it as an honest custodian should, by judicious investments and co-operation with labor which ultimately benefits the wage earner. Statistics show that ninety-five to ninety-seven individuals out of every one hundred who enter the field of business for themselves, with hopes and aspirations of success, fail and their names are registered bankrupt. Not only does this statement hold good as to the individual, but of corporations—where two or more individuals have banded together, to do the other fellow before he does them, by building railroads and creating other improvements for self: for we read of seventy-three railroads passing last year into receivers' hands in this country. Still the cry: "Down with capital" is constantly vibrating upon our ears. They have downed capital with a vengeance.

In the near future, by the operation of improved machines, and more economical methods, six hours per day may be the legal number of hours for a day's work to wage earners; then probably competition and economic modes will reduce values, if the price paid for labor will permit; then also capital will have to struggle the harder and perhaps be forced to adopt more objectionable methods than at present are operative for accumulating money. Would labor be content with six hours work and ten dollars pay? See where that would bring the masses. Probably not less, perhaps more than nineteen-twentieths of the community are wage earners. As wages advance and the hours for labor shorten in number, proportionately will the advance cost be, as labor is the base of value, after deducting economic methods.

Compare the market prices of to-day with those of twenty-five years ago. One peculiarity of the situation is the great decline in values of nearly every product, all over the civilized world, whether manufactured or natural. The American Grocer in a review of its market reports for twenty-five years gives the following:

Flour per barrel	\$ 6.62	\$ 3.30
Pork per barrel	31.04	13.80
Lard per pound18½	.07 5-8
Sugar per pound	3.83	.04 3-5
Tea per pound59	.23½
Rice per pound06½	.04½

And other statistics show that the price of coal oil

has been reduced from year to year from \$1.25 per gallon to 5 cents, and that almost every article which enters into family consumption has undergone similar changes in reduction of cost to the consumer.

All this and much more, in the same direction, while the wages paid by capital have gradually but surely increased in amount. In the minds of thinking people of to-day the wonder is, how long can capital stand this double strain, and the disposition to kill "the Goose that lays the Golden Egg." As a result of all these things the thrifty wage earner lives with his family in a better furnished house and sits at a more bountifully furnished table, than the employer did fifty years ago.

"SURVIVAL OF THE FITTEST."

One hundred valiant ambitious young men start even and fair, each has his foot on the line, each is sure of ultimate success, as conceit has told each that he was equal to the task. The result shows that five, no more, perhaps less, reach the goal. They were not free and equal, for some were handicapped by one thing and another. The steady plodder, the largest endowed with selfishness succeeded, and just in the proportion of his indifference to the success of the others, was his success obtained?

"The survival of the fittest results in the separate breeding of the fittest and therefore in the increasing fitness of successive generations of survivors."

The successful man, as a general thing, has been one who has had to rely on his own energy and resources of his creation. He was one of the people born of poor parents.

The so-called rich man is only a savings bank from which labor obtains its pay. The money an individual has spent, whether he obtained it honestly or dishonestly, he had, but that sum he kept went to the lawyers and after they had got through with it, the balance, if any, went to his heirs. None of his accumulations did he take with him at death, but the most of his life's work, the toil of many an anxious midnight hour of mental worry was for the benefit of future generations. That energy which worked his organism to the accumulation of millions of dollars would not permit him while he lived to remain idle. He built palatial residences and furnished them from the industries of the wage earner who thus found a market for his best efforts.

EDITORIAL COMMENTS.

We are glad to publish Mr. Jones' article as we wish both sides of the question to be fairly stated. As to the merits of his argument, so far as he deals with facts, we agree with him. It is not many of those who start in the race for wealth that succeed in securing the coveted reward of unceasing work. Nevertheless, all alike have had the benefit of falling markets, due partly to excessive production of nearly every article required by human wants, and partly to cheaper methods of production and lessened cost of distribution. And wages have largely increased, to some extent owing to increased demand for labor, but in great measure through the action of trade-unions and workingmen's associations. As our correspondent remarks, "the thrifty wage-earner, lives with his family in a better furnished house, and sits at a more bountifully furnished table, than the employer did fifty years ago." Of course this statement requires some qualifications, but we believe it is true on the whole. But unfortunately, of late years the proportion as well as the number of unthrifty wage-earners has increased in this country. The introduction of machinery has destroyed trades and specialized handicraft faster than workmen have been able to adjust themselves to these changes. The rise of wages has not been in proportion to production or the increase of capital. With the enormous increase of wealth and diffusion of knowledge, have gone on social changes; the wants and needs of all classes have been multiplied; meanwhile laborers, many of them of a low class, have been attracted hither, indeed often imported, from various parts of the world, frequently overcrowding the labor market, greatly reducing the price of common labor, as in the coal mines of Pennsylvania for instance, and leading

to strikes, lockouts and injuring the cause of labor. While these conditions have favored the accumulation of wealth by a comparatively few, they have tended to lower the position of laborers, which is not to-day as high relatively as it was half or a quarter of a century ago. These facts Mr. Jones should not overlook.

It is not necessary to deny the truth of what Mr. Jones says as to the usefulness of the capitalist. Money is valueless except for what it will purchase, and its expenditure provides work for the wage earner, whether the work is the building and finishing of palatial residences or the erection of manufacturing factories with their costly machinery. The rich man may indeed to some extent be looked upon as "a savings bank from which labor obtains its pay." The capitalist may be truly regarded as an example of the law of the survival of the fittest. But the fittest for what? According to our correspondent, the "successful" man is he who is the largest endowed with selfishness, and he is successful "just in the proportion of his indifference to the success" of others. No doubt regard for self is a necessary element in the accumulation of wealth, but other conditions are equally necessary. Much is due to taking advantage at the moment of advantageous circumstances, and this probably depends on hereditary conditions impressed on the organism. Mr. Jones has not lost sight of these facts, but he evidently is impressed with the idea that they are secondary and that selfishness is the prime factor, which is we are glad to think a mistake. If it were so, we should say that whatever the aim capital has to subserve, it can be only of secondary import in the economy of the race.

Our correspondent says that the cry "down with capital" is constantly vibrating upon our ears. In reality the cry is not against capital, but against the capitalist. The workman is not satisfied with wages which are continually fluctuating without his being able to see exactly why, and he wants to have a share of capital or of its earnings instead. He has come, owing in large measure to the creation of trusts and monopolies, to think that he ought, instead of being at the mercy of a man or of a few men who possess all the capital, to have a share of it himself; that is to become in some way or other a partner. It is practically a question of methods, for the pecuniary benefit any particular man may derive from the change might be of little moment. Nor is the cry against the individual capitalist, but against the class as representing a system. That there is great diversity of opinions as to what ought to replace this system is to be expected. At present the question is in almost a chaotic stage, simply because no plan has yet been sufficiently tried to justify its supporters in asserting that it is undoubtedly the best. It seems to us that different methods are the most suitable for different cases. There is no reason why certain industries which are essentially local, such as gas works, water works, and street railways, should not belong to the local municipality. The State might well have the sole distribution of telegraphic news, as it has of news by mail, and an effective control at least over the railroads which form the means of communication between different parts of the country. But in most other cases there is no good reason why State or municipal ownership should be insisted on. Although the products of this third class of industries are widely distributed, the immediate interest in them is limited to those who actually carry them on. The persons associated in such industries are coöperators, and in some sense coöperators even under present conditions. But the copartnership is of a very one-sided nature, and instead of those industries being transferred to the State or to the municipality, there is no reason why they should not belong jointly to the group of persons who are engaged in operating them.

It might be thought that a change of ownership in the direction suggested could not be made without injustice to the present owners. But it is not so. The change could be made gradually and under such restrictions that no interest need suffer. The chief

aim of the working class is, that above their living wages they shall share in the net profits of the industry in which they are engaged, and to give them a legal title to such share they should have a proprietary interest in the industry itself. Coöperation among working men has been established with complete success, particularly in Great Britain where it is progressing with rapid steps. This is chiefly in manufacturing industries, but there is no reason why in all cases where specific work is contracted to be done, it should not be contracted for directly by the men to be employed in the work or their association. At the great seaport of Antwerp in Brussels, all the work connected with the loading and unloading of vessels is carried out by the laborers coöperative associations in the most effective manner, and the same principle might apply to the construction of even the most important works. Such a coöperative association could employ engineers and other skilled assistants just as well as ordinary contractors. We think the carrying out of such a system of coöperation far preferable to the continuance of the present system, with its large accumulations of money in a few hands, even though the latter were accompanied by such a change in the legal number of hours for a day's work as Mr. Jones foresees. It is far from certain that only six hours a day's work would be of advantage to the individual under present or at present possible social conditions, and the discontent with his relative condition would become all the more intensified if he had more time to think about it.

A CHRISTIAN SCIENCE IDEA.

(Written automatically, through E. S. P.)

Question.—"Is it true, as Christ says, that the last enemy that shall be overcome is death? Is it possible to reach such a degree of spiritual development on this earth that even the appearance of death may be done away with?"

This saying of Jesus of old should be, The last enemy to overcome is the fear of death. There is no death. 'Tis a mistaken idea like so many taught; it has been so taught by all teachers in the past because they knew not and comprehended not their true selves. What is called death upon your planet and upon your planet alone, is as natural as the birth of a human soul into the bodily form, in your sphere; all according to law and nothing supernatural about it. When mortals begin to study their own true selves, when they become convinced that this outward form is but the garb assumed, under the directions of the parents, by their souls while dwelling on this plane of existence, and that like an old coat, it can be laid aside, when the one who possesses it is through with it, then will it become easy to believe the truth; that the so-called death is but a stepping out of the old conditions into the new; this new made brighter by our use of the old.

There will come a time and that speedily, indeed to some it has already come, when there will be no violent effort made, no throes of agony in releasing the old tenement. Like the butterfly, when ready with wings full grown, will the real self, the soul, slip off the fleshly house and soar like the bright little insect into its new life. Oh! If mortals could only comprehend the unreality of their earthly surroundings and that the real substance is their soul, their spiritual being; then would all these things become as clear as sparkling water in a crystal. If these false teachings, these false explanations of the words of the teachings of old, could be speedily corrected and the little ones Jesus so loved could come to a clearer sight, while yet in their childhood, much sorrow would be saved, all would be joy, there could be no fear. This we are striving to do from our side. Help us, ye mortals, who are awakened to this knowledge. Do not fall back at ease, but put your shoulder to the wheel and keep these truths steadily before the unawakened and those who grope blindly around trying to find some straw strong enough to sustain them in their despair.

ELLEN SCRIBE.

Like the bursting of the rosebud
From its sheath of hardy green,
Or the crocus springing up from out the sod,
So our souls are, for the unseen,
Longing, and reaching out for God.

THE SOURCES OF SOCIAL WAR.

BY M. C. KRARUP.

II.

The final thesis hazarded at the close of Part I. of this article, was this, that modern society in order to avoid enmity and conflict between its strata or classes must abandon legal definitions of rights and throw judicial decisions back upon men's conceptions of justice measured by each case of human disagreement.

Thus merging the legislative and the judicial functions may appear in the light of a very incendiary doctrine to those who are wont to prate with unction of the sanctity and security of the law. The security of the law is very largely the security that evil-doers enjoy by means of ascertaining in advance of their rascalities the defects in law which will secure them immunity from their acts. These defects are eternal and grow apace with the progressive differentiation of society. Legislators would have to be endowed with divine perspicacity and a superhuman breadth of comprehension in order to properly appreciate the ramifications from causes to effects that follow in the wake of every industrial advance movement in modern society.

They are required to proceed from a general conception of justice, which they derive from a contemplation of the essentials common to several imagined cases of anticipated facts, and upon this loose foundation to build sentences from which justice may be deducted by a reversal of their mental process. This path is too rugged for a blindfolded goddess. The shortcomings of the legislator's imaginative faculties, of the legislator's knowledge of facts, of the legislator's ability for abstract reasoning, of the legislator's language perceptions, and of society's mental homogeneity, constitute as many pitfalls on the road from abstract law, through the mind of man, to the final concrete decision of some actual case in law teeming with incidental facts that never entered into the legislator's consideration.

In the face of these conspicuous difficulties in legislative work and despite of the lesson taught by the increasing ferocity of class disagreements, the war cry of reform patchers is now as ever, "There ought to be a law that ———." This piling the Pelion of law upon the Ossa of a mistaken system has been tried since democratic history began, and to the failure of reaching the Olympus of contentment in this manner, is due much loss of freedom and the comparative success of those forms of government which cultivate in a selected few the sentiment of noblesse oblige and then leave it to those few to determine and dispense justice more or less in accordance with this sentiment. The few govern better than the many so long as they preserve the sense of obligation to be just, and a certain low-water height of this sense of moral obligation is maintained more easily in a society with distinct class lines and monarchical government than in a tradition-shorn democracy, where each and all insist on partaking in government so as to contravene the danger of power abused. Legal definitions have constituted the safeguard employed for this purpose, but notwithstanding the additional helps of a free press, free speech and public dispensation of legality, it is now the renewed experience of the world, that this system contains the germs of more and more intolerable disorders in society than the trusting of power into a single hand restrained only by the potential will of the people. The democracies of defined rights have been unsuccessful experiments in so far as they have secured justice to citizens in a lesser degree than the more concentrated forms of government. [In speaking of justice in this connection I refer to that perception of justice which prevails in the society at a given time, and leave it an open

question whether a democracy is not infinitely preferable, nevertheless, by reason of its tendency to widen and dignify the notions of justice.]

I believe that the word which shall ultimately redeem the democracies from disorders and save them from disruption or the injustices of a too complicated legal machinery, comes to us from the science of language and through the new light which F. Max Müller, William D. Whitney, A. H. Sayce and others have thrown upon its relation to our understanding and to our primitive conceptions.

One cannot make even a very superficial study of the gigantic labors of these men or of the nearly equally meritorious works of Lazarus Geiger and George H. Lewes, or even only peruse the writings of Ludwig Noire and Rowland Gibson Hazard (a Rhode Island merchant who died in 1888), without becoming deeply impressed with a sense of the fatuity of attempting to regulate all human relations by verbal definitions formulated to accord with the rules of an illusory logical stringency.

The teachings of the science of language, while by no means united on one central point of interest, gravitate toward the recognition of language as among the physical facts of the world which enter into man's mechanism through the senses and operate in accordance with natural laws, the result of the process being that which we call thinking as distinguished from primitive conceptions which result from physical facts, other than language, similarly affecting him. Men's relations to language differ in sympathy with their relations to all other things. The kind of thinking which is produced by the mere mutual relations of language terms in man is a mockery of reason in a degree corresponding to the failure of primitive conceptions to join in the play. Neither have words absolute counterparts in conceptions, nor conceptions in words. Their relations are determined anew in each individual through the actual mental associations which have formed in him. [What association means is not yet known, but we use the word so as to avoid a definition; most writers have, so far, used the term mental association as if its physical import were self-evident.] It has been said that words are the unit of speech, and also that the sentence is the unit of speech, but neither is true. Speech has no unit. Language is plastic material, approximately amorph.

(To Be Continued.)

ANOTHER RAID ON THE DOCTRINE OF EVOLUTION.

A few months ago we referred to the objections which had been made to the teaching of modern scientific views in the University of California; but fortunately we were able to state that much public sympathy had been extended to the incriminated professors, and that they were able to hold their positions without any curtailment of the liberty they claimed of imparting the best scientific instruction in their power without regard to preconceived notions or theories. Even as we wrote there was similar trouble brewing, though we were not aware of it, in the University of Texas. The results in the latter case, if we are rightly informed, have been far less satisfactory than in the former. The Texan conscience, it seems, is a very tender one; and when it became mooted that Dr. Edwards, the Adjunct Professor of Biology, was teaching on evolutionary lines, and that the ingenuous youths who attended his classes were in danger of imbibing such ideas as that the world may not really have been made in six days, and that the countless species of plant and animal life now existing or that have existed in the past may not have been called separately into being by so many distinct acts of creation, there was much heart-searching on the ranches, and an enlightened public opinion determined that something must be done at once. They can stand a good many things down in the Lone Star State, but heterodoxy and horse-stealing are two things they will not stand if they can help it. As the Austin Daily Statesman elegantly expressed it: "The mind of the common

people of Texas is wonderfully set and united on the verity of the old Bible as she stands in the King James version. The least hint that anything is being taught in any school that will unsettle the faith of their children in the good old Bible doctrine of the creation of matter, the origin of life, and the descent of the race from Adam and Eve, without going any further back in the pedigree, will raise the 'Old Henry' and wake the reptile that sleeps on the log in the sun with pious fathers and mothers all over the State. The origin of man, as set forth in the Bible in a pretty clear fashion, is made in the image of God with a natural body and a reasonable soul. It was a creative act of almighty power immediately performed with no intermediate ancestry."

The slight literary defects which the above extract—given, of course, textually—may reveal do not impair the lucidity with which it sets forth the views of "the common people of Texas." Whether Dr. Edwards had or had not heard of "the reptile that sleeps on the log with pious fathers and mothers all over the State" we are not informed. All we know is that, intentionally or unintentionally, he roused it from its slumbers, and that it was not long in stinging into action the regents of the university. A three-years' engagement had been entered into with the professor; only a short part of which had expired; but under the attacks of "the reptile" the regents made short work of their contract, and sent Dr. Edwards to teach his evolutionary doctrines elsewhere. It is rumored, indeed, that another reptile was roused into life at the same time as the orthodox one, namely, the reptile of local jealousy. The professor was not a Texan, and this, added to the fact that he was an avowed evolutionist, caused him to receive a very short shrift. One or two other professors, according to the journal above quoted, took the hint and, with a wisdom somewhat resembling that of Colonel Crockett's coon, "came down"—that is to say, resigned—so that at this date the university may claim to be tolerably free from the leaven of evolutionary theories.

Perhaps it is best. Texas is a remote State, and many things there are in a very primitive condition. It is a land where one man's opinion is as good as another's, and where any little defects in a gentleman's logic can be handily repaired with a six-shooter. According to the Daily Statesman, which ought to know whereof it affirms, "the common people" do not look upon schools and universities as places where some things may be taught of which they are themselves ignorant, but as places the instruction in which they are entirely competent and entitled, in the fullness of their knowledge, to direct. They know how the different forms of organic life came into existence and no professor—particularly one from another State—is going to steal into their institutions of learning (save the mark!) and teach anything on this subject contrary to what they hold. Well, we think there is something in Mr. Spencer's works which fits this case. He says in the preface, to the Data of Ethics, that evil results may flow if people take up evolutionary views before they are really fitted for self-guidance. For some communities and individuals of a backward type the strong, not to say, coarse sanctions of a primitive theology are better and safer than the broader but less potent motives which the scientific view of the world and of human life affords. We are therefore by no means disposed to hold that the Texans do not know what is good for them. With a little change of dialect they might say with Tennyson's Northern Farmer:

"Doctors, they knows nowt, for a says what's naways true;
Naw sort o' kolnd o' use to say the things that a do."

And just as the northern farmer had had his pint of ale every night for forty years, and insisted on having it still in spite of doctors, so "pious fathers and mothers all over the State" have been accustomed to the biblical version of the origin of species, and will have it in spite of all new knowledge and all improved theories. There is no great harm in this so long as the thing is thoroughly understood. We sympathize with Prof. Edwards in the disappointment which the untimely termination of his engagement doubtless caused him; but if any other trained biologist accepts a situation in the University of Texas it will be his own fault. The simple truth is that biological science can not as yet be taught in that State—at least not under the auspices of the State. Well, biological science can wait until the quarantine against it is raised, which, of course, it will be some day. The sufferer meanwhile is the State, which condemns its young men either to listen to antiquated and utterly inadequate discussions of biological questions in the State university or else to go abroad for the knowledge which is denied at home.—Popular Science Monthly.

COSMIC CONSCIOUSNESS.

The article on "Cosmic Consciousness" in the June number of The Conservator reminds me of an experience of my own, to which I gave verbal expression in an address written for the Free Religious Association. The acknowledgement of a mystical relation of personal consciousness to the drift of universal creation may perhaps be of some interest to you as coming from one who has strenuously opposed the Transcendental teaching which assumes the existence of a universal consciousness.

Having been unable to detect in the physical and vitalized cosmos anything analogous to our own consciousness, the only one we have experience of, it has always seemed to me a mere fanciful interpretation of the mystery of creation.

"Surely, however laboriously and separately, increment upon increment, our special life may have been evolved, it knows itself, for all that, as a unitary, self-identical existent, whose innermost nature is felt most mystically to comprise all the powers of creation, and to be transcendently one with that which steadfastly abides amid all change and decay. In moments of keenest ideal insight, when gazing with intense self-forgetfulness into the abyssal profundity of being, where all lies hushed in silent awe, then, suddenly, strangely, the sense of our own little self intrudes into inner light, widening and widening, till at last it seems to be filling with world-deep significance the whole fathomless reach of consciousness, where it feels indissolubly melted into one with the essence of all reality. To whom, in the ray-mindfulness of contemplative moods, this solemn experience has been vouchsafed, he knows henceforth from which source religious intuition has all times been drawing its inspirations. No wonder that for all such, ever after, this inner revelation, so resplendent with transcendent meaning, is cherished as a perennial truth. For, into this far-reaching, exteriorized sphere of busy doing and scattered attention, it carries with it a precious, indelible glimpse of the undying and all-embracing substantiality of our being."—Edmund Montgomery in The Conservator.

It is possible that when the spirit acts it dreams that there may be a resemblance to that state in which the mind will exist after death. Sleep is an imitation of death, and why should not dreams be an imitation of the after life of the dead. In sleep the body is powerless and yet the soul is, to some extent, active, and wanders and thinks, makes plans, feels pleasure, suffers pain and anxiety, but experiences very little fear. With dreams distance is no obstacle to a change of plans; time is disremembered for memory fails to connect the past with the present. Those who have been long dead appear to us without causing either surprise or excitement, and yet their faces and forms are recognized and their presence is enjoyed. The dreamer loses track of time and, although perhaps old, for a little while he seems to become young, and fancies that he is engaged in former employments without feeling surprise. It is possible that the visions of the dreamer are like the first dawn of reason in the mind of a child and that the spirits of the dead may gather knowledge and power as the nerve-rendering years roll on and that a celestial or some other kind of an education is acquired after death. If the land of dreams is not a little like the spirit world there is nothing on earth that can resemble it. In old times dreams were made the means of connection between the visible and invisible worlds, and from the strong impression sometimes made by vivid dreams even those who are not superstitious can scarcely set aside the belief that an unseen finger points and an unseen presence appears in the visions of the night.—Pilot Mound Sentinel.

The effect of Unitarianism has not been so much organic as atmospheric, says the Christian Register. It has helped to purify the air. It has set it in motion. To purify the air is to improve the health of the community. Unitarianism has acted as an intellectual and moral tonic. It has stood for the validity of the reason in religion, and it has defended the authority of spiritual interpretations as against the despotism of dogma and tradition. Unitarianism has meant in New England a new baptism of light. It did not create that light, but it helped to manifest it. The same light is shining in Presbyterianism, Orthodoxy, and other religious households. A religion which is made up of daylight and fresh air will soon verify itself. This is why the principles of liberalism are spreading more rapidly to-day in this country than any organic machinery for spreading them could possibly effect. A denominational gas company or electric light plant may do useful work in lighting up the darkness; but, after all, there is nothing like God's daylight for opening and gladdening the eyes of men. What Unitarianism has done, therefore, has not been to create this light but to remove obstructions, so that it might shine.

IN THE PSYCHIC REALM.

Under this caption, Mr. B. O. Flower, the able editor of "The Arena," in an introductory paper in the present number of his influential magazine, shows the importance of psychical research and points out the causes of its slow progress. The importance of the subject cannot be denied by anyone now that hypnotism has become a recognized fact. For suggestion is an essential factor of this curious process, and it is intimately associated with telepathy, which is one of the chief phenomena with which psychical research is concerned. Probably the motives which govern the persons who enter actively into this inquiry vary greatly. There are those, on the one hand, who think the key has been discovered there to the problems of Spiritualism, and who look forward therefore to the complete banishment of "spooks;" while, on the other hand, the opposite view is taken, that Spiritualism will now be established on a scientific basis. Unfortunately the number of professed Spiritualists who take an interest in psychical research is small. This is to be regretted, for if their belief is well founded it can only be benefitted by the application of scientific principles of inquiry. Probably the scientific apathy of the great mass of Spiritualists is due to their idea that the phenomena in which they are interested are outside of experiment. The fallacy of this view is shown by the fact that the use of tests is a recognized feature of spiritual séances. The use of tests is simply a form of experimentation, although as usually applied they are of little scientific value. Moreover, the results obtained are vitiated by the assumption in the minds of the experimenters that the expected phenomena are due to the action of disembodied spirits, which is the last conclusion the scientific mind is disposed to admit.

It is all the more to the credit of Mr. B. O. Flower that he fully recognizes the great importance of psychical research, not for the purpose of establishing the truth of Spiritualism, but for the sake of truth itself, although, no doubt he is convinced that this will advance the cause of Spiritualism. He has done well to preface his paper by extracts from the writings of such careful thinkers as Victor Hugo, Prof. Oliver J. Lodge and Andrew Lang. For although their criticisms are directed against scientific indifference, the spirit of their remarks is equally applicable to those who decline the aid of science. The great French author writes: "The mission of science is to study and sound everything. All of us, according to our degree, are creditors of investigation; we are its debtors also. It is due to us, and we owe it to others. To evade a phenomenon, to refuse to pay it that attention to which it has a right, to bow it out, to show it the door, to turn our back on it laughing, is to make truth a bankrupt, and to leave the signature of science to be protected."

One cause of the indifference of men of science to the phenomena of Spiritualism, as of related phenomena, is their microscopic vision, but another cause equally potent is to be found in the fact that those who have described those phenomena have usually ascribed them to an agency which could not be tested by ordinary scientific methods. Spirits cannot be weighed and their actions are not governed by the ordinary laws of physics, but if no claim had originally been put in for spirit agency, it is probable that the phenomena of Spiritualism would have been scientifically investigated long before this. For a similar reason it is perhaps unfortunate that the terms "psychic" and "psychical" alone are so generally used. It may lead to the thought that there is no physical element in the phenomena to which they relate. This idea, however, would be entirely erroneous, as there cannot be any psychical phenomenon without its physical counterpart. This is true even in relation to telepathy. It was long a question whether force could act at a distance without an intervening medium. The question has been answered in the negative, and such must be said also of telepathy which requires a physical medium for its exercise. Psychical research, so-called, is therefore physical no less than psychical, and the phenomena it deals

with cannot be properly understood if their physical aspect is overlooked.

The existence of the physical factor is that which justifies the introduction into the psychical realm of methods employed in scientific research. But, on the other hand, the co-existence of the psychical factor requires either the modification of those methods, or the addition of others fitted to deal with psychical phenomena. Until this can be done satisfactorily it is necessary, as Mr. Flower suggests, to proceed with caution and patiently employ such experimental methods as are found to be applicable. How far it is possible to separate the physical and psychical factors it is difficult to say. We are told of the positive power of thought and "the influence of mental attitudes in affecting mental phenomena," but there is nothing to show that such influence can be exerted without physical aid, that the power of thought can be exercised without a physical agent. All the phenomena of Spiritualism have their physical accompaniments if not effects and we may be sure that a physical agent is concerned in their production, although in association with a psychical co-factor. This is true even on the assumption that the latter is a disincarnated entity, as this can manifest its activity only through the agency of the physical organism of the medium. It is none the less true of apparitions and other "hallucinations," all of which must be regarded as having a physical phase, even though they are purely subjective, in which case, they may be regarded as evidence of abnormal cerebral activity. If they are objective then they must have a physical basis to enable them to become visible to the observer. The existence of this physical element is really an important aid in the investigation of psychic phenomena, as the study of the one may be expected to throw light on the other. When speaking of the psychic realm, therefore, the existence of a physical correspondent must be understood, and they must co-exist in any phenomena which arises from them, although it may appear to be of a different nature.

A LIFE WORTH LIVING.*

No one who reads to the close the two interesting volumes in which Frances Power Cobbe gives to the world the autobiography of a most useful career, but will confess, however far differing from her in opinion on any of the many subjects on which she holds decided views—that hers has indeed been a life well worth living. And in these days when so many hold and voice pessimistic views of life, it is refreshing to find a writer, a reformer, and a woman of the world of such wide and varied experience so frankly and so frequently giving expression to her sense of joy in living and doing, as Miss Cobbe does in these records. The preface of the work closes with one of these happy declarations: "Whether my readers will think . . . that such a life as mine was worth recording I cannot foretell; but that it has been a 'life worth living' I distinctly affirm; so well worth it, that—though I entirely believe in a higher existence hereafter, both for myself and those whose less happy lives on earth entitle them far more to expect it from eternal love and justice—I would gladly accept the permission to run my earthly race once more from beginning to end, taking sunshine and shade just as they have flickered over the long vista of my seventy years. Even the retrospect of my life in these volumes has been a pleasure; a chewing of the cud of memories—mostly sweet, none very bitter—while I lie still a little while in the sunshine, ere the soon closing night."

Few indeed are the earth-lives which those who have passed through them would willingly relive in their entirety, but the consciousness which Miss Cobbe seems to have of a thoroughly conscientious and well-spent life makes it beautiful and dear in retrospect.

Frances Power Cobbe was the youngest child, and

only daughter of a well-to-do country squire living on his inherited estate called Newbridge near Dublin, Ireland, in which city she was born. She says: "My ancestors . . . were honorable specimens of country squires, and never, during the four centuries through which I have traced them, do they seem to have been guilty of any action of which I need be ashamed."

Her father was a strict churchman and she was brought up as an Evangelical Christian; family worship was regularly maintained for the whole household, including the servants, and religious reading, was part of the family routine. She boasts of five archbishops and a bishop among her near kindred, but she was, and is so far, the only heretic in the family. She herself, from childhood, was deeply interested in religious subjects. But the very intensity in religion slowly awoke doubt in her mind as she grew older. The story of her change of view is given at some length, and most of those who have passed through the varying phases of change from orthodox dogmas to reason in religion will find here their own painful path depicted in Miss Cobbe's experience, most especially those who had to tread that path in mental solitude with only orthodox believers for companions in early life. By and by, however, she came across helpful works here and there. Among these were Blanco White's "Life and Meditations," Francis W. Newman's "Soul," and more than all others as verifying her own unaided conclusions in regard to religion she found Theodore Parker's "Discourse of Religion." Because of her enthusiastic friendship for Parker after she had read this book, it has been a very general belief that he was the cause of her conversion to Theism, but this mistaken idea is set at rest by her statement. "Words fail to tell the satisfaction and encouragement it gave me. One must have been isolated and care-laden as I, to estimate the value of such a book. I had come, as I have narrated above, to the main conclusions of Parker—namely: the absolute goodness of God and the non-veracity of popular Christianity, three years before. So that it is a mistake into which some of my friends have fallen when they have described me as converted from orthodoxy by Parker. But his book threw a flood of light on my difficult way. It was infinitely satisfactory to find the ideas which I had hammered painfully, and often imperfectly, at last welded together, set forth in lucid order, supported by apparently adequate erudition, and heart-warmed by fervent piety."

During many years her mother, whom she dearly loved, and whom she describes as a rarely lovely and refined lady, was an invalid, and soon as Frances returned from boarding-school she was installed as housekeeper, an occupation which she confesses she greatly liked and took great pride in. When she was 24, and soon after her avowal of Theism, the beloved and sympathetic mother passed away at the age of 70. Her daughter says that in spite of their difference in religious views the mother's dying words were that Frances had been "the pride and joy" of her life. It is a sweet tribute to the love between them that the daughter at the mother's age recalls in these memories the fact that "never one word of anger or bitterness had passed from her lips to me, nor—thank God!—from mine to her in the twenty-four years in which she blessed my life." This sad event was followed by other heart-burning sorrow. Soon after her father discovered that she was a "heretic"—and it was a bitter blow to him—"he could not trust himself to speak to me, but though I was in his house, he wrote to tell me I had better go away." At his request she went to live with one of her brothers, who was also in trouble, on a lonely farm in Donegal. Here, with no bitterness in her heart toward her father, whose mood of mind she fully understood, she lived for nearly a year, when she was recalled to resume her duties as his housekeeper and right hand until his death—ten years later. Though, during that time, when she was writing and publishing theistic works, no arguments on religion passed between them, nor did he even read her writings.

*Life of Frances Power Cobbe: By Herself. Boston and New York, 1894. Houghton, Mifflin and Company. In Two Volumes. Cloth, pp 648. Price, \$4.00 per set.

She was about thirty-five years of age at the death of her father. Newbridge and the estate came into the possession of her eldest brother, her father had expected her to remain with this brother, but her independent spirit would not allow her to become a dependent where for many years she had been virtually mistress. She was left an annuity amounting to about one thousand dollars per annum, but as before she had had the use of much larger sums yearly, she felt somewhat cramped for one of her high social position. But she did not complain and she made use of her first annual income and a dying remembrance of one hundred pounds left her by her father to satisfy her long repressed desire to travel. So the year after her father's death was spent in travel over foreign lands including Egypt and Jerusalem. When she returned to England having read with interest of Mary Carpenter's work in London among the lowly poor, she determined to share in that work, which she did for several years. After this she confined her work mainly to helping poor girls, and visiting poor-houses and work houses with a view to their improvement and better sanitary condition.

When forty years of age the whole plan of her life was interrupted and changed by reason of a misstep when getting off a train, which caused a lameness that kept her on crutches for four years, and gave her a very poor opinion of even the best physicians, many of whom she consulted during these years without benefit. In her own characteristic way she gives this account of her final cure: "Finally I ceased to do anything whatever to my unfortunate ankle, except what most of my advisers had forbidden, namely to walk upon it—and a year or two afterward I climbed Cader Idris, walking quietly with my friend to the summit. Sitting there on the Giant's Chair we passed an unanimous resolution. It was 'hang the doctors!'"

She visited Italy six times between 1857 and 1879, where she formed many delightful friendships, among others with the Brownings, Mrs. Somerville, for whom she had a great admiration; Gibson the sculptor, Harriet Hosmer, whom she charmingly describes as the same witty, delightful companion in younger days that many in Chicago have found her in these later years, since she still keeps her heart and air of youth; Miss Cobbe also formed in Italy the acquaintance of Walter Savage Landor, Charlotte Cushman and Harriet Beecher Stowe, there, also, she at last met her long time correspondent, Theodore Parker—but he was on his death bed—and there, too, she first met the Welsh lady, Miss Lloyd, who for so many years has been her firm friend and constant companion.

Very early in her years of freedom from home cares Miss Cobbe had gained an established footing as an acceptable writer on ethical subjects for newspapers and magazines, and she is proud of the fact that when, for seven years, from 1868 to 1875, she worked steadily as a journalist on the "Echo," a half-penny daily paper in London, she never once failed to keep her engagement at the office, "and thus proved once for all that a woman may be relied on a journalist, no less than a man."

Of her life in London and her friendship with celebrities there, we must refer the reader to the life itself. Her acquaintance, more or less intimate, included nearly every name of note, especially those prominent in science, literature, politics and reform. Later, we shall cull some descriptions and anecdotes from her pages which will be of interest to readers of THE JOURNAL. Her sympathies were very broad and she met with pleasure many thinkers whose views were diametrically opposed to her own; those she had least patience with, were the men, and occasional women, who had a good word to say of vivisection, which she made a special crusade against in her later years, and she has been mainly instrumental in getting up most of the anti-vivisection societies and in circulating tracts in behalf of animal's rights. She says that Rev. Samuel J. May, of Syracuse, N. Y., was the first person who awakened her enthusi-

asm for woman suffrage of which she has long been a logical advocate.

Self-obliteration is not one Miss Cobbe's ruling characteristics. She is perfectly well aware of her own good work, and though not vain glorious does not hesitate to call attention to it. Her anxiety to do so is the cause of one of the leading faults of these volumes. In defining her position in religion, politics, and reform, she quotes too extensively from her published works, sometimes many pages on one subject, and this greatly mars the continuity of the narrative and breaks the interest. She is quite aware too of her own ready Irish wit and power of repartee, and does not hesitate to go a little out of the way when speaking of interviews with distinguished opponents to record the sparkling epigram or brilliant retort with which she turned the tables on her friendly critics.

There is much we would like to note further in these volumes but have not space now to do so. Her view of Ireland in the "Forties" and of London life will be found of interest; while all readers will feel charmed as in a fairy story, to read how in later life a fortune was unexpectedly left to her, and of her stupified surprise on receipt of the good news which put an end to many pressing difficulties.

S. A. U.

PSYCHOLOGY OF THE CHILD.

Extremely interesting is the study of child life under all its phases. Much has been written about children at play, but not much about children in earnest, except in connection with the kindergarten system of instruction which is a kind of earnest play. In his excellent studies of childhood, now appearing in "The Popular Science Monthly," Dr. James Sully brings together many facts which throw much light, however, on the development of the infant mind, and some of his observations will interest the readers of THE JOURNAL. Everyone has been struck by the curiosity of children at a certain age. They all pass through a period of questioning which, annoying as it may sometimes be, is connected with their mental development and is a sign of the awakening of the understanding to the actualities of life, coupled with an intellectual craving for knowledge. In general the questioning age begins with the fourth year, prior to which the child has been carefully exercising its observing powers, and gradually acquiring the use of the language which will enable it to make known its thoughts as to its surroundings. Dr. Sully points out that much of a child's questioning is in search of facts, as indicated by the use of the word "what." But when it says "what is this, or that?" it often means little more than "what is it called?" This observation is due to M. Compayré who remarks that "the child's unformulated theory seems to be that everything has its own individual name. . . . A nameless thing may well seem to a child no less of a contradiction than a thing without any size. Perhaps, too the name as an external sound joins itself to and qualifies the thing in a way that we, who are wont to employ words as our own created signs, can hardly enter into."

If the word "what" has reference to the existence of things, the word "why" has relation to the reason for such existence. The question in either is something more than "the outcome of ignorance coupled with a belief in a possible knowledge." It implies a perception of difference and therefore a mental comparison with the results of past experience. This is attained, however, in the remark that the little thinker must try at least to bring the new and the old into some recognizable relation to his tiny familiar world. This may be effected either by connecting the new with the old by the use of a common name, as by applying to the fur of a cat the term "hair"; or by a general statement, as that a certain thing always is so. It is a shrewd remark that in children's logic "the fact that a thing generally happens may be said to supply a reason for any single thing happening." The child is desirous of order and connectedness, and thus "he wants the general

rule to which he can assimilate the particular and as yet isolated fact."

The child's "why" includes something more than the reason for existence. It has a causative reference and inquires as to the origin of things. In accordance with the law of child thought that the known and the unknown are assimilable, everything is supposed to be made or acquired, and the child wishes to learn how this is done. "It is one of the great joys of children," says Dr. Sully "to be able themselves to make things, and the desire to fashion things which is probably at first quite immense, and befitting rather a god than a feeble child, naturally leads on to know something about the mode of producing." Still later the question "why" has a further significance and has reference, not only to the purpose of what is being inquired about, but to the use it subserves. The utility of a phenomenon is apt to be tested by its value to the child himself, for he is the centre of his own little universe. But this universe gradually widens out and the child's questioning may then take a form which cannot receive an answer satisfactory to itself, seeing that it has not yet a sufficient mental range to enable it to grasp the fact. Natural phenomena under their wider aspects are too vast for the child to realize, especially when they require the exercise of much imagination, as with the replies to the questions, "Where does the sea swim (swim) to?" and "Where does all the wind go to?"

The subject of origins, that is the beginnings of living things, is one of never failing interest to the young child, as is that of growth. In relation to the questioning on these points, Dr. Sully remarks that much of it is metaphysical, "in that it transcends the problems of every-day life and science. The child is metaphysician in the sense in which the earliest human thinkers were metaphysicians, pushing his questioning into the inmost nature of things, and back to their absolute beginnings." But it is not necessary to suppose that either one or the other has or had even a dim presentiment of the Berkeleyan idealism, that things exist only as objects of knowledge. The child errs rather on the side of reality than on the side of ideality, as when it takes an object to be what it only simulates. Thus a little girl believes her doll to be actually alive and even to talk, on the same principle that a savage thinks that a ticking watch is a living thing.

Important as is the proper treatment of a child's questionings regarded as aids to its acquisition of a knowledge of things and nature, questionings which differ in nothing except their objects from those of grown up philosophers, it cannot be denied that in many cases they arise from idle curiosity, without any desire for real knowledge, if not from simple mental unrest and discontent. Dr. Sully in referring to this point says: "In a certain amount of childish questioning, indeed, we have, I suspect, to do with a distinctly abnormal mental state, with an analogue of that mania of questions or passion for mental rummaging or prying into everything—Grübelucht, as the Germans call it—which is a well-known phase of mental disease, and in which the patient will put such questions as these: 'Why do I stand here where I stand?' 'Why is a glass a glass, a chair a chair?' Such questioning ought, it is evident, not to be treated too seriously. We may attach too much significance to a child's question, laboring hard to grasp its meaning, with a view to answering it, when we should be wiser if we viewed it as a symptom of mental irritability and peevishness, to be got rid of as quickly as possible by a good romp or other healthy distraction."

Dr. Sully draws attention to the likeness of the mental habit of the child to that of primitive man, and doubtless we have here as in other phases of child life a survival of the effects of early race experiences. But such an idea may be improperly stated, if not carried too far, and we think there is an instance of this in the suggestion made by Dr. Louis Robinson, in his article on "The Primitive Child" in the North American Review, that the fear of being left alone in the dark has been derived from

experience by the primitive child of real danger in the dark from wild animals. Where that fear is implanted by foolish parents or nurses, it is much more likely to be due to the fact that whereas the child can see and therefore knows what is in the light, it cannot see in the dark and therefore it may not imagine the existence of an unknown something, which it fears. The natives of Australia exhibit such a state of mind, as they never go into the dark far from their place of abode or shelter without carrying a light for fear of ghosts. Child beliefs of the present day must indeed be traced to the mental state of primitive man, and not to that of the primitive child. With this correction, there can be little objection to endorsing Dr. Robinson's general statement, that "one might take in order every trait, whether physical or moral, of early childhood, and show that each is attributable, not to any such conditions of environment as exist in civilized countries, but to circumstances which are only found at present among the very lowest tribes of men."

THE LABOR QUESTION—JUDGE TRUMBULL'S IDEAS.

The appearance of Judge Lyman Trumbull as the advocate of a radical change in the relations between capital and labor is an event of no ordinary importance. Judge Trumbull enjoys the esteem of the members of both the great political parties owing to his high principle and great ability, and anything he has to say with reference to the rights of labor will demand the attention of every one interested in the subject. We are the more pleased with the views expressed by him in his recent speech at the Central Music Hall, because the position he has taken in relation thereto is practically the same as that which THE JOURNAL has advocated. When proposing the remedy for the evils arising from the existence of great corporations, possessed of vast wealth which gives them almost irresponsible power, he said: "It is entirely competent for a Legislature to provide the manner in which the business of a corporation shall be conducted. It may provide that the directors shall consist of few or many persons, that a portion of them shall be taken from the employees of the corporation, selected by them, another part from the stockholders who furnish the capital for carrying on its business. It may provide that the employees shall first be paid from the revenues of the company a certain fixed sum, graduated according to the character of the work performed by each; that a fair rate of interest shall then be paid upon the capital invested, and the balance to be distributed upon some equitable principle between the employees and the stockholders. In case of loss the stockholders would have to suffer, since the employee having a right to live, must in all cases receive his daily wages when dependent upon them for subsistence."

Judge Trumbull does not specify what provisions should be necessary to secure labor its just reward, but he lays down the three principles we insisted on, namely, that out of the income of a manufacturing or trading concern the workmen shall first receive a return for their labor, which may be called a living wage; secondly, a proper rate of interest shall be paid on the capital invested in the business; and thirdly, the balance of the income, if any, shall be equally divided between the employers and the employees. Judge Trumbull is reported to have said that no corporations should be allowed to exist but those of a public or quasi-public character. By this we understand him to mean that all corporations should be given a quasi-public character, and there is no reason why such should not be the case. All trading companies should be registered, and their accounts be open to the inspection of properly constituted public officials for the protection of their shareholders, as a condition of their receiving a certificate of incorporation. There should be a general statutory provision as to the division of the income of all corporations, which should be variable, however, in any particular case

by the filing of a memorandum of the changes proposed.

Nor is it necessary to limit the application of those principles to registered companies. Indeed it could not be so restricted, as, otherwise means would be devised by corporations for escaping the operation of the law. There is no reason why the employees of a private business and those of a corporation should be rewarded differently. If the principle of profit-sharing is right in the one case it must be so in the other, and its propriety and its possibilities for good have been well established by experiment both at home and abroad. With its general adoption, it would be necessary only to decide as to the proportions of the revenue to be assigned to the employees as living wages and to the employers as interest on capital, and the proportionate shares of the different classes of co-partners in the balance. There is nothing in these questions but what could be settled without difficulty by a board of conciliation or arbitration. The carrying out of the plan suggested by Judge Trumbull, but made general, would remove the source of the chief grievances of the labor clubs, the recognition of whom as legally interested as shares of profits would tend to add to their moral dignity, and thus have a valuable social effect. Moreover it would indirectly lead to the lessening of the hours of labor, and thus to a reduction in the number of the unemployed; besides arresting the accumulation of gigantic fortunes, which are an incitement to social disturbances by provoking a comparison between the lots of the wealthy and the poor.

Bearing on this subject is that of the action of the Federal Courts, in relation to which Judge Trumbull has the right to speak with authority. He said: "Of late years United States Judges have assumed jurisdiction they would not have dared to exercise in the earlier days of the republic. They now claim the right to determine the extent of their jurisdiction, and enforce such orders as they think proper to make. These Federal Judges, like sappers and miners, have for years silently and steadily enlarged their jurisdiction, and unless checked by legislation they will soon undermine the very pillars of the Constitution and bury the liberties of the people beneath their ruin. To invest any man or set of men with authority to determine the extent of their powers and to enforce their decree is of the very essence of despotism. Federal Judges now claim the right to take possession of and run the railroads of the country, to issue injunctions without notice, and to punish for contempt by fine and imprisonment any one who disputes their authority. It is to be hoped that Congress, when it meets, will put some check upon Federal Judges in assuming control of railroads and issuing blanket injunctions and punishing people for contempt of their assumed authority. If this Congress does not do it, I trust the people will see to it that representatives are chosen hereafter who will."

When a man of Judge Trumbull's judicial ability and fairness warns us against the encroachments of the judicial bench it is time for the people to consider their rights and to take the necessary steps for protecting them.

SOULS OF SECLUDED SPOTS.

Marion Crawford, writing of the wonderful Italian coast between Sorrento and Amalfi, in a recent number of *The Century*, says: The genius loci of the ancients is not altogether a myth. A truer mysticism than their mythology teaches us that places retain for ages something of the lives that have been lived in them, an echo of the voices that have made them musical, a fleeting shadow of the men and women who found in them their happiness and their sorrow. Those who have spent much time in secluded spots learn to feel that lonely places have souls, and the soul of place is indeed its genius loci, its familiar spirit, its peculiar essence, as real a thing as the scent of a rose or the smell of the sea. There are rose gardens in the East that are fair with the accumulated happiness of past generations. There are shady ilex groves in Italy

wherein still dwells the silent spirit of contemplation; perhaps the phantasms of tragic loves sigh out their little day beneath the ancient trees. In Italy, in Greece, in Asia, in distant Indian glens, dim temples stand to this day, haunted or blest, perhaps by the presence of the mystic spirit which outlasts all ages. And the market place has its familiar genius also, the busy center of the crowded city, the broad thoroughfare of the great metropolis, silent for a few hours under the summer moonlight or the winter rain. Old castles, too, deserted villages, uninhabited homes of dead populations—all have wraiths, the ghosts of what they have been, silent to the many, but more eloquent to the few than any human speech can ever be. And besides all these, there are spots where nature has never been molded by man, where she is sovereign and he is subject—lonely places by the sea, great sunlit silences where man has not dared to dwell because nature there would give him nothing, nor was he able to take anything from her. And the spirit of those places is more lonely, and grander and mightier than the genius loci of the market place or of the deserted Italian villa, "where the red dog star cracks the speechless statues," or even of the shady cloister or of the wind swept temples of banished gods. The song of songs is still unwritten, though nature's music makes man's grandest symphonies ridiculous and sounds night and morning in the ears of him who has ears to hear.

Older than Bryant were three single-poem men, Francis Scott Key, Joseph Hopkinson and John Howard Payne; yet so far as I can learn their three poems were written later than "Thanatopsis," and, after all, neither "The Star Spangled Banner," nor "Hail, Columbia," nor "Home, Sweet Home" would rank high as poetry. Likewise, though Fitz-Greene Halleck was older than Bryant by several years, and once enjoyed a considerable vogue, his verse is now obsolescent, if not obsolete. In the anthologies, those presses of faded poetical flowers, you will still find some of his pieces, but which of us now regards "Marco Bozzaris" as the finest martial poem in the language? Bryant's priority among his immediate contemporaries is thus clearly established, furthermore, a considerable interval separated him from that group of American poets who rose to eminence in the two decades before the Civil War. Bryant was born in 1794, Emerson in 1803, Longfellow and Whittier in 1807, Holmes and Poe in 1809, Lowell and Whitman in 1819. An almost unexampled precocity also set Bryant's pioneership beyond dispute. —William R. Thayer, in the *October Review of Reviews*.

Occurrences which have heretofore been denied or ignored by scientific men are now receiving recognition by the ablest scientists of Europe and America. If they have been forced against their preconceptions and prejudices to acknowledge the facts, what ever explanation of them is suggested, these phenomena are real and not imaginary. These are worthy of the most careful investigation. The phenomena have satisfied some of the most astute minds of this and past generations that the cause is invisible, intelligent beings. It is not, of course, necessary that one acknowledge spirit agency as the cause of the phenomena of Spiritualism, but it is important that he keep his mind open to the truth, acknowledge facts when they have been well established, and treat all classes of religious thinkers with respect and courtesy.

Telepathy no doubt will explain much if it be allowed that it is possible for the medium, in or out of trance, to read the mind of those present, and the statements of the medium do not go beyond the knowledge of the sitters. Such instances are innumerable. I do not believe that the greatest skeptic alive could spend a week in honestly investigating this subject, by the aid of clairvoyance, without satisfying himself that people can, at any rate, describe events beyond their light or knowledge, which some may have learned telepathically by a process of thought reading. The minimum of belief the greatest agnostic would most assuredly arrive at.—Borderland.

VOICE OF THE PEOPLE

SOWING SEEDS OF LOVE.

By J. MURRAY CASE.

Here these little seeds I'm sowing,
O'er her grave—O'er her grave;—
And quite soon they will be growing,
With their dewy tendrils flowing,
O'er her grave.

Then the cold fresh earth they'll cover,
O'er her grave—O'er her grave;—
Like the spirit of a lover,
They will sweetly—sweetly hover,
O'er her grave.

In the fragrance of the flowers,
'Round her grave—'round her grave;—
In the shades of leafy bowers,
Will spend my evening hours,
'Round her grave.

When my heart is sadly beating,
By her grave—by her grave;—
And I feel her spirit greeting,
Oh! how sweet—how sweet the meeting,
By her grave.

See, the starlight gleams are darting,
From the crystals on her grave;—
And as I am homeward starting,
Oh! how sad my love this parting,
From thy grave.

Now, I leave you dear one sleeping,
In the grave—in the grave;—
Still a voice cries—cease thy weeping,
I am in the Angel's keeping
Not the grave!"

THE SEALED BOOK.

By NELLY BOOTH SIMMONS.

In Merlin's book, wherein that hoary Mage
Did learn his spells of magic to prepare,
Not even he could read the mystic square
Of text upon the middle of each page.

His sleepless vigils, or of youth or age,
Only the comments on the marge laid bare,
And these, by elder wizards written there,
Held all he knew of charm and of presage.

O Merlin! how like thee is feeble man,
Seeking within the Book of Life to scan
That deepest meaning hidden at its core.

We read above, below; but at the heart
A something still eludes our subtlest art,
Baffling our wistful eyes forevermore.

FORCE OF GRAVITY.

TO THE EDITOR: In acknowledging receipt of your esteemed journal of 15th September issue, there are a few points in your criticism of my letter on centrepetal force which I wish to reply to.

In the first place I am pleased to know that your philosophical mind will not permit you to believe in the "innate attraction of motionless matter." Sir Isaac Newton, John Bernoulli, Euler and all the great philosophers of the last three centuries were of the same mind, see the last scholium to Newton's great work "The Principia."

Newton said that the centrepetal force of gravity had the appearance of an attractive force, the same as the sling by which a boy makes a stone to whirl in the atmosphere around him.

But Newton believed that the force of attraction was communicated from the one mass to the other by means of a spiritual medium which filled all space and the interstices of all matter. Bernoulli, Euler, and a host of others believed that the cause of gravity was due to vortices whose continued action according to some law (which they vainly attempted to discover) would cause one mass to gravitate to the other.

Newton's followers in England (to whom belong some of the greatest names that science can boast of) have also in following their great master's advice vainly attempted to prove the existence of an aetherial medium, by means of which the force of attraction could be transmitted from one body to another.

Their failure does not prove that there is no such medium, but it leaves the question still open for any scientist to prove that the cause of gravity is due to some other than an attractive force acting through an aetherial medium. Now that is just what I have done. I can prove by strict geometrical proof, that a mass can by impressed forces alone be made to describe an orbit round a center where there is no mass present, (nothing but an im-

aginary point) to attract the mass moving in its orbit.

And the fact is that the base ball player, when by a peculiar jerk of his hand whilst in motion, is an unconscious imitator in a small way of the Almighty Creator of the universe, who by the intelligent application of force made the component parts of the physical universe move in curvilinear orbits.

When you say you are prepared to admit that a body having free direct motion, will have its rectilinear path changed unto a curve if it is affected by an impressed force acting impulsively at right angles, you admit what science at present does not believe, unless the impulse be continuous; now what I mean by an impressed force, is the force which the base ball thrower impresses on his ball just as it is leaving his hand, and by means of which he makes it describe a curve in a horizontal plane, (not the curve due to the action of gravity). And when you are prepared to admit that such an impressed force will produce curvilinear motion, then I will tell you something even more interesting about the latent force which is the immediate cause of gravity.

ROBT. STEVENSON.

SAN FRANCISCO.

We shall be glad to hear briefly from our correspondent further with reference to the latent force to which he ascribes the action of gravitation. The curvilinear motion impressed by the base ball player is due to rotation of the ball, and rotation has two components one of which belongs to gravitation.—Ed.

AN INTERESTING INCIDENT.

TO THE EDITOR: In a book published by Archibald Forbes, the famous war correspondent, a strange case may be found narrated. It is styled "A Yarn of the President Frigate." As is well-known the "President" was one of our frigates which won renown in the war with Great Britain in 1812. She was commanded by the distinguished Commodore Rogers and this strange case was written out by the surgeon of the vessel, Dr. Turk, at the request of some ladies among them, Mrs. Rogers the wife of the Commodore and endorsed by the Commodore as perfectly accurate. The account states that in the latter part of December, 1813, a common sailor (William Kemble) on the President burst a blood vessel in his lungs and was in danger of instant death from the great loss of blood which gushed in great violence from his mouth and nostrils. With much difficulty Dr. Turk succeeded in stopping the discharge and he was kept in the sick bay of the vessel with the hope that perfect quiet might work a cure, but in January, 1814, the crew were called to quarters to engage an enemy and this Kemble against the orders of the surgeon rushed on deck thus bringing on another violent discharge of blood from the lungs. After this he continued under treatment being kept in his hammock which was swung on the gun deck for the purpose of giving him fresh air. Owing to the crew being called to quarters again he was removed to the sick bay (or ship hospital) which caused another hemorrhage and after other discharges of blood the sailor died on January 17, 1814. The surgeon (Dr. Turk) ordered his assistant (Dr. Birchmore) to see that his, the sailor's messmates, made the necessary preparations for committing his remains to the deep and then the account goes on as follows: "About two hours after this Dr. Birchmore called on me and said that Kemble had come to life and was holding forth to the sailors in a strange way. I went down where I witnessed the most remarkable and unaccountable transaction that perhaps had ever fallen to the lot of man to witness. Kemble (the sailor) had awakened as it were from sleep, raised himself up, and called for his messmates and those not on duty to attend to his words. He told them he had experienced death, but was allowed a short space of time to return and give them, as well as the officers, some directions for their future conduct in life. In this situation I found him surrounded by the crew, all mute with astonishment; all was as solemn and silent as the grave. Not a dry eye was to be seen, or a whisper heard. There was no pulsation perceptible at the wrists, the temples, or the chest. His whole body was as cold as death could make it. His voice was clear and powerful, his eyes uncommonly brilliant and animated. After a short and pertinent address to the medical gentlemen, he told

me in a preëemptory manner to bring Commodore Rogers to him as he had something to say to him before he finally left us. The Commodore consented when a scene was presented truly novel and indescribable, calculated to fill with awe the stoutest heart. Supported by the surgeon, surrounded by his weeping and astonished comrades, a common lamp throwing out a sickly glare and a candle held opposite his face by an attendant. Such was the situation when the Commodore made his appearance, and well does he remember the effect produced by the utterance of these words from the mouth of one supposed to be dead. Commodore Rogers I have sent for you, being commissioned by a higher power to address you for a short time and to deliver the message entrusted to me when I was permitted to revisit the earth. Once I trembled in your presence and was eager to obey your commands, but now I am your superior being, no longer an inhabitant of the earth. I have seen the glories of the world of spirits. I am not permitted to make known what I have beheld, indeed even were I not forbidden, language would be inadequate to the task. 'Tis enough for you to know that I have been sent back to the earth to reanimate my lifeless body for a few hours commissioned by God to perform the work I am now engaged in. He then in language most chosen and appropriate took a hasty view of the moral and religious incumbent on the Commander of the Ship of War urging the necessity of reformation and repentance. His speeches lasted three-fourths of an hour. Dr. Birchmore heard them all. I only some of the last. When he had finished his head dropped upon his breast, his eyes closed and he appeared to pass through a second death. About 9 p. m. I was called to visit a man taken suddenly ill in his hammock hanging near Kemble's apartment. All the lights were out save a lamp in the apartment where lay the remains of Kemble. I had relieved the sick man and entered the sick bay to replace something and upon turning to go out was almost petrified at beholding Kemble sitting up in his berth with his eyes which had regained their former brilliancy fixed upon mine. I waited a long time in painful suspense when I was relieved by his commanding me to give him some water. I gave him a tin mug of water the contents of which he drank off and laid himself down for the last time. The time had now expired which he had said was given him to remain in the body. He was buried the next day."

Dr. Turk says that during the sailor's sickness he had the best of opportunity of becoming acquainted with his intellectual attainments and habits, and that his language and behavior stamped him the rough, profane and illiterate sailor, and he believes that he could not read or write. Had he possessed talents or learning he must have betrayed it to me during his long confinement. Yet he used the purest language properly arranged and delivered clearly and distinctly with much animation and great effect when he made his speeches.

The doctor says he knows that he will be laughed at for repeating this story. How many remarkable cases have been suppressed because of the fear of ridicule. This narrative can be found in Archie Forbes' book entitled "Barracks, Bivouacs and Battles." Page 207, et Seq.

Forbes says that there can be no possibility of doubt as to the authenticity of this document which was written seventy years ago, long before modern Spiritualism had taken form or was heard of.

"CONEX."

A MESSIANIC PROPHECY.

TO THE EDITOR: Below is an extract from a Providence, R. I., journal devoted to advanced thought and healing; it was in the summer of 1881 that it was brought to my notice, and has been kept in mind since though I have not the paper from which it was obtained. To the advanced spiritual thinker, whether in the ranks of the more liberal churches or in our own line of belief and knowledge, it should certainly carry a meaning fraught with the full suggestiveness of the times we live in.

In the year 1850, an old man quite at the verge of the grave and with that inner vision that often comes at such a time thus prophesied: "There must be one raised up who shall be so instructed in the ways of God and so imbued with his spirit, as for the sake of the love of God and man and truth he shall sacrifice all therefor—life itself if need be. He shall be the herald of the dawn of the re-

construction of society and the establishment of celestial government on earth. He shall become gifted with the power of speech to thrill the nation and yet be so meek and humble that there shall be none like him in all the land. He shall be like unto a woman in tenderness, sympathy and love, and yet the strongest and proudest in all the land shall not have strength like unto him. He shall be universally gifted so as to draw from all sources of knowledge to illustrate his teachings and shall paint man's glorious future in colors beautiful to behold. He shall be of a meditative turn of mind, the sacredness of that which flows through him shall become manifest, and he shall feel that of himself he is nothing and that God is all in all. He shall become known as the divine messenger through whom cometh heaven's mandates unto the people. The age demands such a one and in due time such a one will come."

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Flowers spring to blossom where she walks
The careful ways of duty;
Out hard, stiff lines of life with her
Are flowing curves of beauty.

Our homes are cheerier for her sake,
Our door-yards brighter blooming,
And all about the social air
Is sweeter for her coming.

Caspeken homilies of peace
Her daily life is preaching;
The still refreshment of the dew
Is her unconscious teaching.

And never tenderer hand than hers
Takes the brow of ailing;
Her garments to the sick man's ear
Have music in their trailing.

Her presence lends its warmth and health
To all who come before it.
If woman lost us Eden, such
As she alone restore it.

And if the husband or the wife
In home's strong light discovers
Slight defaults as fall to meet
The blinded eyes of lovers,

Why need we care to ask?—who dreams
Without their thorns of roses,
Or wonders that the truest steel
The readiest spark discloses?

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.

—John G. Whittier.

TESTS OF GOOD MANNERS.

Frankness without rudeness, independence without the least tinge of egotism, sincerity freed from any show of coarseness, promptness of expression without undue liberty of speech, and the grace and sweetness of attention and sympathy are the nerves of good manners. Lacking these mere physical attractiveness goes for naught; with them a homely face and an unclassic form appear positively beautiful. Style tells, and there can be no good style in the absence of good character.

One of the shrewdest things that Emerson ever said was: "He that does not fill a place at home, cannot abroad." Good manners begin at home and have their sharpest test in the conduct of everyday domestic affairs and in the management of what we are wont to consider the insignificant circumstances of private life. It was a vulgar old woman who said, "I hadn't got no Sunday-go-to-meetin' foolishness about me;" but her remark carried a valuable suggestion of what manners should be, the same every day in the year. That is to say, the habit of life, not the formality assumed for an occasion, is the true basis of social conduct, and early youth is the time in which a proper habit of life is to be acquired. What we do from habit we do without self-consciousness, easily and with such grace as we have. Good breeding is but the hereditary habit of doing the right thing as a matter of course. If you have not good breeding the best thing is sound self-training, not in outward expression alone, but in inward taste, aspiration, and attitude. For manners are but extrinsic badges of intrinsic values. The flower is from the root; the grace of charming conduct is from the purest wells of right feeling and honest purpose. Be sure that a worthy motive and an unselfish attitude of mind are behind your conduct and you need not dread criticism. Somehow genuine goodness and a sympathetic attention to others cover all of our merely conventional shortcomings, provided these shortcomings are not the result of vulgarity which is incompatible with ordinary regard for one's station in life.—Angeline Bryce Martin, in *The Chautauquan*.

Mme. De Genlis, the most intellectual woman of France, and the rival of Mme. De Staël, said that of all her attainments the one she most prized was that in case of necessity she knew of twenty different ways of earning a living. The day for admiring weak minded women is happily passed, and only a few of the very young and foolish still hold it desirable that women should be characterless and incapable of self support. Whittier, in his


Amy Wentworth, gives a charming touch of feminine strength of character. The girl, born of an old and aristocratic family, has lost her heart to the captain of a fishing smack whom her pictured gallery of ancestors would have scorned.

But strong of will and proud as they,
She walks the gallery floor
As if she trod her sailor's deck
In stormy Labrador.

Even in fiction it is not the weak woman that charms. Thackeray's Amelia Selby was good and sweet, but whose heart does she capture, with the thrill of admiration that magnificent young Ethel Newcombe commands when, "strong of will power as they," she refuses to succumb to those who would have domineered over her. It is no longer necessary to recognize only two types, the clinging vine and the stalwart oak; there are innumerable intermediary vegetable growths, and no less variety in the human species. The slender, pliant elm or willow withstands the onslaught of the blast no less successfully than the oak itself, though it is through adaptability rather than sheer strength of fiber. And after all is said about the charm and grace of feminine dependence, the fact remains that the storms of life take the graces and charms into little account, and that one of the most necessary positions of a woman, as well as a man, in this world is strength—mental, moral, and physical.

The Catholic prelate, Cardinal Gibbons, in a recent sermon in Baltimore, denounced woman suffrage in the following words: "It is true woman does not to-day exercise the right of suffrage. She cannot vote, and I am heartily glad of it. I hope the day will never come when she can vote, and if the right is granted her I hope she will regret it, even though there are some misguided women who think they want it. Rest assured, if women entered politics she would be sure to carry away with her some of the mud and dirt of political contact. She, too, would lose some of the influence which she now exerts. The proper place for her to reign is in the home circle. A ruler of Greece said: 'I command Athens. Athens rules the world, and my wife rules me; therefore, she rules the world. So, nowadays, you men control the United States with your votes and your wives control you; they rule this country. Above all things, take care of the home life properly. If every christian mother, daughter, and sister looked after religion in the home then there would be less need to insist on religious instruction in the schools.'"


Said an observing shoemaker recently: "It is a positive fact that women's feet are decidedly larger than a few years ago. I can recall when a woman who asked for size four in her shoes almost invariably apologized in manner or words; now fives are almost the average size, and sixes are in great demand. The physical culture craze is responsible for this. Young women who tramp, play tennis, and now golf, simply cannot do it in narrow, tight boots any longer. As to the French heel, only actresses and women who ape their modes wear them in the street any more. The really fashionable women use them still for dress shoes, but never for walking boots.



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A Physician's Sermon to Young Men.
By Dr. W. Pratt Price, 25 cents. Prof. R. A. Proctor, the well-known English astronomer, wrote of it: "Through false delicacy lads and youths are left to fall into trouble, and not a few have their prospects of a healthy, happy life absolutely ruined. The little book before us is intended to be put into the hands of young men by fathers who are unwilling or incapable of discharging a father's duty in this respect and as not one father in ten is, we believe, ready to do what is right by his boys himself, it is well that such a book as this should be available. If it is read by all who should read it, its sale will be counted by hundreds of thousands."

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BOOK REVIEWS.

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John Brown and His Men; With Some Account of the Roads They Traveled to Reach Harper's Ferry. By Col. Richard J. Hinton (Contemporary and Co-worker of John Brown). Illustrated with 22 authentic portraits. Cloth, 12 mo., 752 pp. (Vol. XII. American Reformer Series. New York, London, and Toronto: Funk & Wagnalls Company. Cloth, \$1.50.

The episode of John Brown and his men will live forever in the memory of this country. In this book we have the truth about its hero and his followers. The author, himself their contemporary and fellow laborer, was in Kansas, at the time when John Brown there began his career as an active abolitionist. His being on the ground at the time, his account of "the roads they traveled to reach Harper's Ferry," is authentic, reliable, and of the greatest interest, particularly his narrative of the struggle in Kansas, which he gives in detail and which is both graphic and vindictive. For thirty years the author has been collecting the material for this book in which he contributes the best account of the birth, ancestry, training, national life, and death of John Brown, together with entirely fresh and exhaustive monographs on his men, all given in a spirit of earnest patriotism in which these ardent abolitionists are held as heroic exemplars of a true reformer's courage. In an appendix, occupying 150 pages of highly interesting and instructive matter, is included the principal and more important document prepared by John Brown, or relating directly to the enterprises against American slavery in which he was actively engaged. The volume contains considerable matter never before published, is full of fascinating reading, and is of inestimable historic value. It is supplemented by a good index. The 22 portraits which are given, are each authentic; the best is the frontispiece, furnishing a full-length picture of John Brown in a sitting posture, in top boots, and musket in hand, from a daguerreotype taken in Kansas, in 1856.

A Royal Heiress; Or a Youthful Error. By Emilie Edwards. Chicago: E. A. Weeks & Co. 278 Franklin street. From C. McDonald & Co.'s Agency, 55 Washington street. Pp. 216. 1893.

This is a love story after the Amelia Rive's pattern. It is rather well told though in a too perfervid style. The personages of the story are all progressive and extremely frank spoken, most especially on sex and social questions. Indeed so much so as to make the work of no value to really serious thinkers, while it might do possible harm to crude, but well-meaning persons in their "teens," just beginning to think, and likely to be borne away by superficial reasoning which has an air of authority. The story is apparently the work of an amateur, and a youthful one at that, to whom the hard realities of life are as yet unknown. The style makes the critic hope that were the writer's attention turned to really serious subjects she might be of service to the world. The pictures which illustrate this handsomely bound book are rather striking both as specimens of art and for their subjects.

Human Magnetism. Its Nature, Physiology and Psychology. Its Uses, as a Remedial Agent, in Moral and Intellectual Improvement, etc. By H. S. Drayton, L. L. B., M. D. Illustrated. New York: Fowler & Wells Company, Publishers, 27 East 21st Street. 1892. Price, 75 cents.

This little work covers a wide field, and therefore it cannot be exhaustive of the subjects with which it deals, but it treats of them as fully as is necessary for the understanding of the physiological and psychological relations of human magnetism which is its central topic. Dr. Drayton accepts the view that thought suggestion is largely concerned in the production of curative effects, but he is inclined to think that there is an actual influence transmitted from the operator to the subject and to distinguish between "mesmerism" and simple hypnotism, although the accompanying phenomena appear to be much the same. The whole subject of human magnetism is rendered extremely interesting by the physiological explanations which the book gives, and also by the description of psychological experiments bearing on the subject. It also contains chapters on Phreno-Magnetism,

Clairvoyance, Magnetism as a medical agency, concluding with a reference to the uses of habit and education, and the moral and legal issues involved in the use of the magnetic power, which the author declares should not be investigated without precaution. Altogether this is an excellent little treatise for popular use.

Brother Against Brother, or The War of the Border. By Oliver Optic. Boston: Lee & Shepard, 10 Milk Street. Blue and Gray binding. Gold Dies. Illustrated by Shute. 1894. Pp. 451. Price, \$1.50.

Mr. Adams commences with this volume a new series of "The Blue and the Gray." The scenes, incidents and adventures are laid on the land as those of the previous series occurred on the water. The story opens in one of the Border States which was the scene of many exciting episodes previous to and at the opening of the war, and the present volume relates largely to the conflict for supremacy between the hostile factions which, at first, seemed to be about equal in strength. In the families of two brothers who had removed to this State from the North a few years before, are two sons just arrived at the military age, who are the heroes of the story, on the different sides of the question. The adventures of the Lyon boys convey a good idea of the perils through which the people in the Border States passed, and at the same time impress upon the mind lessons of courage and patriotism. Wherever historical events are related in the course of the story, the incidents are made to conform to the facts. The story is told in the simple, direct and powerful style of the author.

The Search for Andrew Field. A Story of the Times of 1812. By Everett T. Thompson. Boston: Lee & Shepard, 10 Milk Street. Pp. 313. Cloth. Price, \$1.50.

The object of the author of this book is to give the younger people an insight into the conditions of the times of 1812, a history of that war and a glimpse at the results, and this object is attained through the medium of this and the succeeding volumes in *The War of 1812 Series* of which "The Search for Andrew Field" is the first. It is well known that one of the causes of war was "the right of search" claimed and carried out by Great Britain and as a result of this Andrew Field was "pressed." The author is familiar with the territory in which the scene is laid and many are the adventures, perils and difficulties met during the search. Andrew Field and his friends are manly American boys with a love for their country, and the story is full of life and spirit, manly in tone and free from "slang," conveying much historical information and many lessons of manliness and courage.

Little Miss Faith. The story of a Country Week at Falcon's Height. By Grace Le Baron. Boston: Lee & Shepard, pp. 174. Cloth. Price, 75 cents.

Little Miss Faith is the story of the holiday week of two little girls, one, being the guest of the other, at the latter's country home in Hazelwood, and is, as its second name indicates, the story of a summer visit, showing how much of real pleasure can be gained by, and given to, a little city child, in seven days amid trees and flowers, and birds. The story throughout is one of incident and pleasure, and likewise, instruction; for in it, the author has woven much of moral teaching, that cannot help but mould youthful minds and make nobler women. It will also appeal to that large society interested in finding summer homes for children.

J. Fischer & Bro., No. 7 Bible House, N. Y., have recently published the following pieces of Sacred Music and Secular Choruses.

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The Review Section of the Homilectic Review for October, opens with an article from the pen of David S. Schaff, D. D., on "The Four Gospels and the Faith of Christendom," in which the scriptural teachings as to inspiration are emphasized as they bear upon portions of the Bible that lay no claim to such for themselves. W. E. Griffis, D. D., follows with a paper in which he pleads for a more thorough and scientific study of comparative religion in our theological seminaries, as an essential preparation especially for work in foreign mission fields. The living issue discussed is the "Indian Question," Chaplain C. C. Bateman, of Fort Assiniboine, taking the ground very emphatically that no inferior race can be allowed to stand in the way of the progress of its superior—which is that of the world. His argument is strong and valued. Published monthly by the Funk & Wagnalls Company, 30 Lafayette Place, New York. \$3 per year.—*International Journal of Ethics.* A quarterly devoted to the study of individual and social ethics, theoretical and practical. Contents, October number, Vol. V., No. 1: "Luxury," Prof. Henry Sidgwick, Cambridge, Eng.; "The Limits of Individual and National Self-Sacrifice," F. H. Bradley, Oxford; "Women in the Community and in the Family," Mary S. Gilliland, London; "Ethics and Biology," Edmund Montgomery, Hempstead, Texas; "National Character and Classicism in Italian Philosophy," Luigi Ferri, University of Rome; "Rational Hedonism," E. E. Constance Jones, Girton College, Cambridge. Discussions: "The Practical Value of Ethics," J. S. Mackenzie; "Italy and the Papacy," Wm. Chauncy Langdon. Book Reviews: "Social Evolution," by Benjamin Kidd; "Ethics of Citizenship," by John MacCunn; "Science and Education," by T. H. Huxley; "La Psychologie des idées-forces," par Alfred Fouillée; "Suicide and Insanity," by S. A. K. Strahan; "Stoics and Saints," by James Baldwin Brown; "Man an Organic Community," by John H. King; "Natural Theology," by G. G. Stokes; "Report of the Twentieth Conference of Charities and Correction," Philadelphia: International Journal of Ethics, 118 S. Twelfth St. London: Swan Sonnenschein & Co., Paternoster Square. Yearly, \$2.50 (10s.); single numbers, 65 cents (2s. 6d.).

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And waited one who loved the simple truth
More than he loved the honors of his church,
More than he loved its high emoluments,
Or any private gain of place or power.
Had he been wiser, would he have foreseen
Success ne'er waits along such doubtful path,
Stained by the bloody footprints of the past,
Overgrown with weeds of many centuries.

Could make it burst

Into one age of pain and ecstasy,
As the vast multitude, with upturned face,
Hang on his voice, in the Dromo there,
Offering himself to die if she might be—
His Florence—purged from strife and lust for
gals;

the lust for wealth and frivolous display,
With all its brood of clamorous, petty cares,
That drowned the voice of conscience in their
souls,

And made them dead to all its higher needs,
Justice, and wisdom, and religious love
For the great moral teachings of the church.

For he had dreamed the people might be free:
He dreamed a sort of general commonwealth,
This people's priest, who dared espouse the cause
Of the vast, clamoring, hungry multitude,—
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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

We have never witnessed the feats of Mrs. (or Miss) Abbott "the Georgia Magnet," which, from the published accounts we judge are quite worthy of careful scientific investigation.

Rev. M. J. Savage says of Dr. Bland's book, "How to Get Well, etc.:" If everybody would read it and be guided by it, there would be much less illness charged upon divine Providence.

Howell, on the first Sunday in November, commences an engagement with a spiritualist Society in San Francisco. We hear only favorable reports in regard to Mr. Howell's work and doubt not that he will speak to large audiences and make many friends on the Pacific coast.

Mr. L. K. Washburn has retired from the editorial management of the Boston Investigator and Mr. Ernest Mendum, who succeeded his father as publisher, now becomes editor of the paper. We congratulate our young friend upon occupying the position honored by Abner Kneeland and Horace Seaver, not to mention his immediate predecessor, who we hope will find ample opportunity to speak and write in defense of liberal thought.

"I predict," said Rev. Dr. Rexford, at the laying of the corner stone of the new church of the First Universalist Society in Roxbury, Mass., "that before this corner stone shall be unsealed and its contents made known to some future generation, all the enlightened forms of Christianity will look upon divine inspiration not as limited to any particular class of people, as in the ancient day, but as a divine breathing into all devout souls, no matter what the form of worship or the name they bear in the religious lists."

Havemeyer, Searles and other managers of the sugar trust are known to be violating the law, but they apparently feel confident they can do so with impunity. The president and treasurer of the trust were indicted for refusing to answer certain questions put by the Senate investigating committee, but the indictment gives them no trouble. The Sherman anti-trust law and the section in the new tariff act against combinations entered into by importers to prevent competition or to raise the price, do not disturb them. Says the Springfield (Mass.) Republican: "Would

not some of the promptness and vigor of action, and ingenuity of legal resources which characterized the course of the administration in the Chicago strikes, be wholesome in this case? The contrast is altogether to striking to escape popular comment; and it is being used by the populists on the western stump with an effect apparently too telling for the comfort of the conservative interests of the land."

The Zouave Jacob was formerly a trombone player for the Zouaves, in the war in Italy when he noticed one day that he relieved some comrade's suffering from sprains, lumbago pains, by making passes over them, placing his hands upon them, after the manner of Christ in healing paralytics as related in the gospels. Immediately Jacob, who had, by contact with the Arabs, acquired solemn ways and the gravity of countenance peculiar to the mussulman in religious ceremonies, set himself to walking with majesty; with his beautiful black beard, his oriental head, he showed himself no longer as musician of the second class, but as prophet, as an inspired man. Unfortunately, he has given his patients medicines, hence a trial and condemnation of the old trombone healer.—Le Messenger.

Of William C. Bryant as a journalist, W. R. Thayer, in the Review of Reviews, says: As the editor of a newspaper which for half a century had no superior in the country, he exercised an influence which cannot be computed. We who live under the régime of journalists who conceive it to be the mission of newspapers to deposit at every door-step from eight to eighty pages of the moral and political garbage of the world every morning—we may well magnify Bryant, whose long editorial career bore witness that being a journalist should not absolve a man from the common obligations of moral cleanliness, of veracity, of scandal-hating, of delicacy, of honor.

Spiritualists have remained comparatively unorganized, for the societies formed here and there are mostly small in numbers and of temporary duration only, and while they have not had the advantages of that unity of action which organization secures, they have not been cramped by creeds, they have not been bound by authorities, they have not been subject to secessions and subdivisions; in fact, they have not suffered from the effects of being formally united, while substantially in a state of disunion and intellectual discord. It is doubtful, therefore, whether under the circumstances, the union of Spiritualists to-day on a large scale is desirable, even though much benefit may result from local organizations, where they can be composed of good material and be conducted in a harmonious spirit.

Clark Irvine in The Banner of Light: We may be sure that if man lives hereafter he still finds Nature and Nature's laws, wherever that life may be passed. Suppose man had been made to live in the waters at the bottom of the ocean, and by some chance could lift his head up above into the air for a few gasping seconds; what wonders, what inconsistent stories might be told by a few such experimenters! Suddenly, when the change came to fit him for the aerial life, though still a creature of the grosser elements, how strange all things would seem! To breathe air, no longer water, would be no greater departure than to breathe, let us say electricity, would be to him who once inhaled air. To rise from oceanic depths would be as great a distance, comparatively, as to rise from this surface to a hundred miles above. There is no "noth-

ing." That we know. There is no vacant space, for all is filled, and airless space is as full of currents as airy space.

There is nothing in this world of more importance than individuality. Anything that impairs the strength of this prepares the way for general deterioration, intellectual and moral. One of the very characteristics of all forms of liberalism in religion is the emphasis placed upon the right of each person to do his own thinking, to differ from others as much as he must and to concur with them only when he can without sacrifice of intellectual independence of self-respect. In the great religious organizations this is sacrificed in proportion to their strength, the narrowness of their creeds and the rigidity of their discipline. For instance, the great mass of devotees think in herds, for the obvious reason that they have a creed presented for their acceptance to which they must subscribe on penalty of excommunication or exclusion in this world and eternal torture in the next. The result is compliance with requirements of a hierarchy and unbounded respect for mere authority—the result is intellectual peace at the price of intellectual death, the end of all mental activity

in regard to religious matters, and blind acquiescence in the demands of a priesthood, itself as subservient to the higher authority as the masses are to it.

THE JOURNAL AS AN ADVERTISING MEDIUM.

The following unsolicited letter just received explains itself:

Office of T. C. Best & Co.,
Patent Steam Boilers, Engines, and
Water Heaters, 243 W. North Av.
Chicago, Oct. 15, 1891.

Mr. B. F. Underwood, Editor THE JOURNAL.

Dear Sir: A short time ago we were induced to give THE JOURNAL an advertisement, although doubtful of its being of any value to us, for we believed the people among whom it circulated were not of the class that would be likely to buy anything in our line, or even ask for catalogues.

We must say that we are having a gratifying disappointment, for requests for catalogues are coming in, and we are encouraged to expect some sales through this means of introduction to probable customers—all we could hope for from an advertisement in any paper.

Yours respectfully,
T. C. Best & Co.

Planting the Standard.



All hail Columbus! Behold the great navigator as he lands. The perils of the deep are past. The clouds of fear have vanished. The night of gloom has ended. In the heavens the sun of success shines resplendent. Morning has dawned.

Imperiously the banner of haughty Spain greets the daylight. Upon its fluttering folds are inscribed the destinies of a new world. Its gleaming surface marks a long advance in the evolution of the human race. It tells a story of prophecy unparalleled, of development unapproached in the fullness of recorded time. It crowns with triumph the efforts of genius.

The World's Fair contained no finer statue of the great discoverer than this colossal figure. It commanded from its pedestal, the eastern entrance to the Administration building. The majesty of its dimensions, the vigor and aggressiveness of its expression and the artistic finish of its composition made it admired as a genuine sculptural triumph.

Another Standard Proudly Displayed

at the Fair was that of

Dr. Price's Cream Baking Powder

A Standard of Excellence for Forty Years.

It was the standard of unequalled strength, perfect purity and wholesome results. The award to Dr. Price's of highest honors at the Fair furnishes conclusive evidence of its superiority over all other baking powders.

RELIGIO THE SOPHISTICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

THE JOYOUS PILGRIM.

BY ANNIE L. MUZZEY.

Is this the old life wailed in verse and told in mourn-
ful story,
So full of pains and crosses, so black with woe and
sin?

Why, it is God-descended, and it leads straight up
to glory,
And blessed is the soul that has a lot and part
therein!

Is this the world we hear of where 'tis always threat-
ening weather,
And the weak go to the wall and the strong possess
the land?

Why, it is a vast seed-field, and we sow and reap
together,
And the Eternal Justice deals to each with equal
hand.

Is this the God who sits on high and watches but to
render
The judgments that are due to those who stand or
weakly fall?
Why, we lean upon His bosom and we feel His heart-
throbs tender
And He bears us in His arms and His love is over
all.

Are these the saints and angels who revolve with
heads low bended
Around the Great White Throne chanting praises to
the Lamb?
Why, they are in our midst and our lives are closely
blended,
And they praise their King with works, not with
waving boughs of palm.

Are these the men and women, selfish, cruel and
false dealing,
And swift to snatch advantage of a brother's press-
ing needs?
Why, they are kindly-hearted with unfathomed
depths of feeling
That, stirred by real misfortunes, overflow in loving
deeds.

O, life with hidden meanings! O world with wide,
fair places!
O, God so close and tender! O, saints with love un-
told!
O, men and women, erring, but with undeveloped
graces,
O, children of the kingdom who the Father's face
behold!

We are climbing all together up the stairway of the
ages,

Grasping at things unseen and but vaguely under-
stood:

But One with deeper wisdom than philosophers and
sages

From our crossed and crazed endeavors knoweth
how to bring forth good.

And this fateful moment flying is a fetter fastly
linking

The life we have to-day with the life that is to be.
And the deed that we are doing, and the thought
that we are thinking

Will face us with its issues in the long eternity.

"HUDSON'S THEORY."

BY R. B. ANDERSON.

I would first beg to suggest that there is really nothing unique or peculiar in this book un-
less it be that all exploded theories of old have been
collected and confused in such a way that out of the
very mass of this confusion new gods seem to have
sprung forth which, on examination, turn out to be
the old ones. On each new page the reader is made
to think of that novel device (a patent) which, when
you turn it this way is a hat-rack, turn it that way
and it is a bread-basket, etc. The old ridiculous
idea of a wraith, or doppel-gaenger, or (if you prefer
to cover it with gold foil) the "subliminal self," is
but the resurrection of an old relic of barbarism.
Not that this hurts or helps the theory, but does
away with all modern pretensions to discovery.
What is the propriety of saying we should not call
upon the supernatural for a solution of certain phe-
nomena when we can account for them by the nat-
ural, if we then make an explanation which borders
nearer upon the realm of the so-called supernatural?
Is the idea of a man's real self stepping out and writ-
ing communications, ringing bells, etc., such a sim-
ple thing that we may class it within the realms of
the natural? How much more rational to say it is
the freed spirit of one who once lived in a physical
body? Again; when I am sitting, reasoning, reflect-
ing, am I using both of these "selves," the subjec-
tive and objective—and will you contend that my
having power thus to reason and reflect is evidence
that I possess these two characters? The theory an-
swers necessarily in the affirmative. But in many
cases of mediumship we know from circumstances
the medium is doing all this while the supposed
"self" is busy giving us a communication! I sup-
pose in order to be perfectly natural and to keep in
familiar traces we can say that three persons are
represented here; that simplifies it. There are a
thousand little things that reduce the self theory to
an absurdity. Most of them have already appeared
and stand unanswered. If while I am using my rea-
soning faculties I can still have another self writing
a communication upon a tablet, this other self might
be annihilated and I should never know the differ-
ence! Mr. Hudson says that this other self is a kind
of dreamer (in substance) and is not surprised at
anything. But facts show that he reasons, doubts,
expresses fear, love and astonishment; in short, all
the properties of a well constructed mind—there is
not the slightest evidence of a complementary man
about him.

But the last point which I shall set forth is to me
the strongest. It may be stated in general terms
that if it were admitted that a certain fact is true,
and that when all conceivable means of making such
proof (that it is true) have been shown to be false,
then this showing must contain a sophism at some
point. Thus, admit "the sun shines;" now if I bring
forth a syllogistic argument by which I prove it does
not shine, you know I am using sophistry. Now to
the application. Hudson admits that spirits exist;
that there is a life beyond the grave. Next ob-
serve that this is not proven by communications pur-
porting to come from them standing every conceiv-
able test by which we prove other facts. It is not
proven by clairvoyants who describe them to perfec-
tion as standing by us; not proven by the ear of the
clairaudient who hears them and stands the test of
cross-examination. The vapory form that builds it-
self up to look like our lost friend, talks like him,
knows what he should know and does not what he
could not know, does not prove it. It follows then
that there is no known method by which the fact of
spirit communion can be proven. As a consequence
or corollary perhaps we know of no way of proving
that life persists beyond physical death. Hence I
doubt the bona fides of Mr. Hudson's forthcoming
volume. This vast sea of negation destroys itself.

THE DIVINE IN NATURE.

BY C. STANILAND WAKE.

II

What has hitherto been said relates to the struc-
ture of the universe regarded as an organized whole,
made up of elements and parts which form its ma-
terial and physical constituents. But each of these
constituents possesses a motory principle on which
its activity depends and without which it could not
continue to exist. Thus the gaseous and liquid
phases of material existence undergo constant
changes, that is modifications of formation, which
appear in nature as the rhythmic or pulsatory move-
ments of cosmic power. The psychical constituent
of the universe has its own modes of activity which
must be identified with the psychical functions of the
organism. What in the human mind, using this
term to denote the entirety of those functions, is
feeling and will, in the organized universe is impres-
sion and expression; while volition with the former,
which has consciousness and association for its con-
dition and its functional activity, is intellect with
the latter. Thus it must be said of the organized
whole of nature that it has a mind which corresponds
in its functions with those of the human mind, just
as its structure partakes of the physical principles
which govern the form of the human body.

The universe must also possess a principle of still
higher import, bearing to the world considered as a
whole such a relation as the motory bears to the ma-
terial or the psychical to the physical factor. We
have seen that with the material condition in nature
is associated, as its highest motory property, the
idea of power as pulsatory movement, and with the
physical that of volitional intellect. In like manner,
with the brain, as the highest nerve centre or co-
ordinating physiological organ, is associated logic

or reason, the function of which is thought-conception and its condition law or uniformity, these being respectively the attributes of the cell and protoplasmic constituents of the brain substance; and such must be the case also with that which corresponds to them in the universe. These conclusions follow logically from the fact that man possesses the same principles of being as the totality of nature to which the name God is given; for God cannot be outside of nature, and therefore, unless He is more limited than nature, He must be co-extensive with it.

What then is the knowledge we have of the being of God on the assumption that He is one with nature, and that man is constituted like Him? This question may be answered by saying that nature has a duality of existence, which may be described as substantial or material and mental or motory. Its substantial existence is that of an elastic, and therefore tenacious, organized, and therefore co-ordinated sphere, whose motory manifestations are governed by the laws of periodicity and vorticality; while its mental state is one of conscious association of symbolic correspondences, such as form the condition and the activity of the highest reason. If this definition of the cosmos or organic universe be thought too concrete to give us a proper conception of the divine nature, it may be simplified by rising to a still higher series of generalizations. The terms above employed represent the three material, and the three motory, principles of being under their static and dynamic aspects, but these phases of nature can be reduced to two, which may be regarded as material or physical and motory or psychical according to the special views of individual thinkers; each group having a third factor which is its formal expression. These two groups constitute the passive and active, or subjective and objective factors in the unity of the human organism or microcosmos; although from the cosmical standpoint the subjective becomes the objective and therefore the objective is the subjective. Moreover the subjective-objective receives formal expression in what is radiancy or spirit according to the point of view from which it is considered; just as the human family of father-mother completes itself in its offspring.

We thus see that spirit is the real cosmical centre from which radiates light, life and activity throughout the encircling ether. These are not limited to the cosmical or molar plane, but permeate the atomic and molecular planes of the planetary systems, with their mineral, vegetable and animal products, including man himself, which represent the involutionary stages of a physical and psychical spiral progress upwards to the primal source of evolutionary energy to which their existence is due. In all those forms of life, with their ever varying series of developments, we see the operation of the same principles as those which enter into the being of nature, and as man exhibits the highest phase of life he approaches the most nearly to that being, and therefore to God, who is the personal equation of nature regarded as an organic whole. In thus speaking, God is distinguished from the products of nature's activity, in like manner as the Ocean is distinguished from the waves by which its surface is agitated. These waves are merely temporary phases of the existence of the great deep, which presents in its vortex currents a more fitting analogy to the organic vortices that are constantly forming in the vast ocean of cosmic life. The stellar bodies scattered throughout the universe are centres of vortex motion, which is communicated by them through the agency of the ether to the planetary bodies, the vital principle of which, under the influence of that motion, is aroused into activity, and the organic products of which are themselves embodied vortices. The conditions under which these organic vortices come into existence are such that they differ essentially from the vortex currents of the liquid ocean. These might last, however, if surrounding conditions were favorable, as long as the Ocean itself, and we may suppose therefore that the organic vortices which contain all the elements of being may last as long as nature endures, and thus man be as immortal as deity.

There is one attribute which is usually ascribed to God and which is not above referred to. The Christian is taught that "God is love." But love as an attribute belongs to the social phase of human existence, which is not represented in the formula from which has been derived the views here enforced as the divine nature. It is based on feeling and is an expression of desire or emotion, which is the lowest term which can be ascribed to the psychical element in nature. If love could be eradicated of Deity then should hate also be so predicable, and as the latter is opposed to our conception of God, neither of these phases of feeling can be ascribed to Him. The phrase "God is love" is the expression of the human heart, which seeks in nature all that it finds in itself, and therefore bestows that attribute on Jesus the Christ, who is supposed to have been "God visible in the flesh." It was the spiritualization of the passion which was symbolized by the ancient Greeks in the cupid Eros, the god of desire, and which was based on physical beauty; as true love is based on psychological beauty, and is a communion of souls. Nature possesses the elements of love but this can exhibit itself only as she undergoes the nervous evolutionary and involutinal process which culminates in man.

THE SOURCES OF SOCIAL WAR.

BY M. C. KRARUP.

III.

It may not be amiss to repeat, with a change of words, what was said in Part II. that language terms are used and understood by each person in accordance with the language perceptions that are de facto at the disposal of his conceptions, and vice versa. In speech the conceptions draw upon his fund of language perceptions along the lines of least resistance (strongest or simplest association); in understanding, the language perceptions draw on his fund of conceptions in the same manner. Analogies and general ideas will not be understood unless their raw material has been previously instilled in the receiving intelligence. All enrichment of the understanding must therefore come through additions to and enlargements of the primitive conceptions. The prevalence of language perceptions at their expense (such as in young lawyers and most people "with a wheel") produces formalism, conceit and finally, unless remedied by supplying a sufficiency of primitive conceptions, that state of mind which loses sight of the natural proportions in things, and which we include under the term insanity.

After this digression it may be more readily seen that we cannot define rights in language terms without causing dissension, because we are then attempting to express a fixed quantity by a factor whose value varies in unison with all things which go to make men different from each other.

This inherent difficulty in the regulation of society by law alone may to many seem trifling in comparison with the danger of having laws and legislation bought and sold by corrupt practices. There is an intimate connection, however, between this difficulty and this danger, and at all events corrupt practices would be most thoroughly circumvented by removing that on which they operate, to-wit: laws beyond the mental grasp of the entire population of voters.

But, aside from all corruption, if the language of the law is the embodiment of the legislators' conceptions of justice, and we then, sitting in judgment upon an actual case of facts, allow the legal words to determine our judgment of the facts before us, we are at best doing just like Mark Twain when he retranslated one of his own works back from a French translation. The result was still "funny," but the fun was of a new order. Legality is still justice, but it is legal justice, unmitigated in a democracy by an honorable feeling of a special moral obligation to take care of the weaker classes. The world is tired of the legality-substitute, which becomes from an intrinsic necessity more and more unsatisfactory the more differentiated society grows.

As soon as it is recognized that language is a plas-

tic material in which we picture conceptions with skill more or less truly artistic, and is not the mathematical lumber of which to build a Procrustean bed for social condition, all attempts to have large bodies of vari-minded men formulate abstractions to rule men's conduct, will cease and society will be gradually rebuilt upon lines which Matthew Arnold, Emerson and all other conceptionists (*sit venia verbo*) would approve of, and the watchful sense of right and wrong, which is now almost effaced from intercourse between those not closely related, may be restored to humanity, severally, and be made to grow broader under institutions which recognize its place.

All the great writers on linguistic science might be cited profusely in support of the impossibility of defining in terms of language the infinitely shaded rights of man in their mutual relations and of the further impossibility of having definitions interpreted alike by the different members of society. But after all is said on this important point, it remains to be admitted, or rather loudly proclaimed against all anarchism, that there is in language a large number of simple terms whose meaning is ascertainable directly through the testimony of the senses and which may therefore be understood alike by all. These terms are the only material which may safely be used for legislation and they are sufficient to insure orderly institutions.

How much farther legislation may be extended with safety cannot be decided until language perceptions shall have been made the subject of a much more general and more analytic study, than ever has been devoted to this branch of science. "All future philosophy will be philosophy of language," says Max Müller, and when this becomes recognized, the time will also come when the chief work of the public schools will be that of establishing in all citizens uniform relations between reality conceptions and language perceptions. After some degree of homogeneity of understanding has been created through the agency of the schools, it may be that legislation may cautiously take a step or two, again, toward defining rights authoritatively, but it may also be confidently predicted that such definitions will be strictly limited to subjects entirely within the mental grasp of the whole self-governing population, and will never pretend or attempt to cover the whole field of human activities.

The work now immediately before the society is that of throwing out all legislation that cannot be expressed in terms of a directly ascertainable meaning and of establishing a judiciary which judges directly from the conception of justice that the facts of each case produces. I shall attempt to sketch in a following number how this may be done without revolution, without even infringing upon any established rights and what kind of institutions it will lead to.

(To be Continued.)

USES OF CAPITAL.

BY GEO. H. JONES.

Organized life wherever found is one of continuous struggle for existence. Nature furnishes vegetable life with food for the survival of the fittest only. A small proportion of the individuals which enter the arena for growth get any chance whatever; the greater proportion are crowded and elbowed out of the rays of the sun and into barren localities or are so choked by the stronger forms that they soon yield the contest.

Nature furnishes animal life with weapons for defence and offence with which to protect itself and to destroy other life for food. Nature furnishes man with all these and more too. She has developed in him shrewdness and cunning for the purposes of deception. In each of the three great forms of life, vegetable, animal and human, one continued struggle goes on, with a disposition to obtain something without giving an equivalent; therefore it is difficult to determine in which form is to be found the greatest amount of expended energy for existence. Is it in the various and rampant forms of vegetable life?

or in the varied cunning, brutish forms of animal life? or is it in their descendant, man, who has inherited all the characteristics of both vegetable and animal forms, even the cunning and deception of the animal which, when its stomach is full, permits its prey to pass by, while man, Christianized, civilized man, never takes his grip from his fellow's throat till a greater power chokes him off. For further particulars we most respectfully refer the reader to the New York daily press. "We are only fellow with the spirit of the idea we can grasp." Few attain the apex of their species, whether in vegetable, animal or human life. Now and then a giant oak, now and then a superior animal, while the human class have but one Herbert Spencer.

"What is man for all that, and a that?" Nine months before birth a tiny speck of protoplasm, so small and undeveloped that with the aid of powerful glasses you could not determine whether under proper conditions it would ultimately become a human being, an elephant or a turtle. Prenatal influences may have created a desire in it for accumulating by the condition of destitution and fright of his mother, which at birth of the individual, became an inherited factor—for gain.

(A physician informed me not long since that in his young days he played with a child who had lobster claws in place of the ordinary human hands, supposed to have been inherited from fright of a lobster during prenatal development.)

At birth the child is absolutely ignorant, it comes into the world without any knowledge—it possesses instinct like all animals. Instinct is a function which belongs solely to begetting and preserving life. Little by little, as time rolls on—experience operates on consciousness, and knowledge then begins to show itself, which always comes to the recipient from without its organism.

The vibratory sensations are carried to brain stuff by touch, the only known sense man has. It may come through the retina of the eye by light waves, or it may come by sound waves through the ear, or by the organs of taste, smell or by touch through the nervous organism of the physical body of the individual. What is self? No one can tell when it began its separate existence, no one can tell when it will be terminated, occupying a physical body which is constantly undergoing change, never two consecutive seconds the same, physical or psychical forces changing it. We will not now enter on metaphysics. Therefore writers should be charitable towards the poor rich man, whose occupation in life is to provide the money by which the impecunious may obtain the means by which he at least can honestly support his family. How were the fortunes by which you are surrounded obtained? By a game of solitaire? No, no! By furnishing employment for others? Yes. Then like water these fortunes find their way through various channels back to their original source and while on their travels are public benefactors, missionaries of love and hope.

AUTOMATIC COMMUNICATIONS.

One evening the first thing written was "Whom call ye?"

Q.—"We are not particular. Who asks the question?"

A.—"Saul of Tarsus."

Q.—"Well Saul of Tarsus—or Paul—what have you to say to us?"

A.—"Pagans are ye!"

Q.—"Perhaps we are from your point of view, but what message have you for us?"

A.—"Search Christian records and you will find truth with man."

This was written in the earlier months of my automatic writing, when certainly the preceding statement was not in harmony with my own views. About the same time but another date the writing opened by, "Bold, Stalwart Thinkers are here."

Q.—"We will be pleased to hear from such."

A.—"Glad to be welcomed by Agnostics like you."

Q.—"Who are you?"

A.—"A Spiritual friend." There has always been shown in these writings a marked desire to avoid giving names—save distinguished names, which it was intimated were often adopted as indicative of the communicants' trend of sympathetic thought rather than their real designation.

Q.—"What do you mean by calling us Agnostics—what does that word mean to you?"

A.—"Philosophically, Agnostic means on the border line between Spiritualism and Materialism."

Q.—"Do spirits understand the reasonableness from our point of view of the Agnostic attitude of mind?"

A.—"Nature as viewed by sense perceptions gives no word of spiritual insight. Blessed are those whose spiritual intuitions bring them in rapport with those of us interested and eager to enlist souls like you two, now and forever in the progress of souls."

Q.—"Then you have a desire to communicate with those still in the body?"

A.—"Salvation of troubled souls gives us power to benefit, and that is our wealth."

Q.—"If you can perceive the trials and sorrows of mortals and can interfere to save them, why do you not more often do so?"

A.—"When undeveloped souls pay the price of development, we stand aloof and let the play go on. Interference will do no good."

Q.—"On your plane do you still continue to take interest in the sciences which you studied while in earth form, or does your change of state change the trend of your investigations?"

A.—"Science with us, as with you, widens our knowledge of natural laws. When you join our scientific society here you will change your estimate of some people."

Q.—"Do you mean that your science deals more with character than with things?"

A.—"Your estimate of scientific knowledge is based upon your earthly sense relations; you know what Jesus said, 'A little child shall lead them.'"

Q.—"Will our friend L—who is here so deeply interested in philosophical and scientific questions but yet rejects scornfully the possibility of continued existence, ever become convinced while here of spirit return?"

A.—"He eventually must be one with us, but he is prejudiced by pride of mortal learning. Pride is the hardest thing to overcome in mankind."

Q.—"What is your explanation of pride?"

A.—"Pride is the outcome of narrowness of spiritual vision, a hardening, so to speak, of the moral nature."

Q.—"What is the cause of pride?"

A.—"Short-sightedness of intellect."

Q.—"Does every human being continue life on higher planes?"

A.—"Shall not all who are abortions die?"

Q.—"Do you mean that some born on this plane may spiritually die, from lack of force to persist?"

A.—"Yes—both women and men are born into the divine humanity who must necessarily perish because they have not sufficient soul strength to persist."

On another occasion I asked a similar question, putting it in this form:

Q.—"Do we still endure after the change called death?"

A.—"Sensitive souls endure what you call life. Spirits on our plane go on striving after blessed existence."

I had used the word "endure" unthinkingly in the sense of continuance, and not until the answer was written did it occur to my mind that it might be understood in the sense of suffering or bearing with, as indicated in the reply. Once when I asked if they would express some wish of their own, this was given: "Read, and think of all we reveal. Help to make your brethren and sisters understand that death does not end all." Another word regarding death was given thus: "One called (the name of a general in the late war), a man of war sends word by you to all—now comes near. End of war will

come when men understand that death does not allow atonement."

S. A. U.

PHILOSOPHY OF LIFE.

By HUGH M. THOMPSON.

Reader, I am no experienced writer, and what I have to say about human life is only my own thoughts as I reason about myself, as an individual of our race. The words made use of are such as I think will convey to you, in the plainest manner possible, my ideas of the thing I am thinking about. Very little regard will be observed to express what I have to say in scientific words or terms.

I observe that my "beginning" was an ingeneration, from which, I came forth into the world life, through strong labor and travail, on the part of my mother. All that I can learn of the hidden process, of my hidden beginning is, that two similar, yet "somehow" different elements united, in an enfolding environment, to form the germ of my body and soul. It is therefore a compound individualism. A production which neither of my parents "alone" could have originated. Two similar, but unlike substances, by some as yet undiscovered process, unite and form a living and progressive being.

What that process is, or by what single or various actions, or influences incubation is effected, is largely only a matter of opinion. We know that the maternal body yields heat and proper nourishment, such as is requisite to the development of all the parts of growth within. We also know, that the time of development is limited to a certain period; and that this growth is a gradual accumulation of secreted particles of matter which are in a soluble form, and adapted in character and quantity, to the designed growth of every part of the secondary life within a living being; but we do not know, how each differing substance is guided to the proper part, how the like is selected out from the unlike, invariably, and carried to where it belongs. There seems to be some hidden medium which presides over these wonderful mysteries, which guides specifically and minutely all these imperious changes. It must be an agency which has definite creative intelligence, one that has power over matter, to cause it to perform the designs of our Creator, in our conception, growth and development. It is also in all other kinds of growth and in all changes. It is a God-like representative throughout the universe. So far as the effects and actions of electricity, are known, "it" seems capable of being this unknown but universal agent. Like our Creator, except as he is manifested in his physical works, it is like him invisible, yet unlimited in its presence and power, and it has the property of forming all the assimilating qualities and quantities by its contact with, and action upon, every kind of matter; to make up, transmit and prepare all that any growth requires, in exactness, according to the Creator's designs. It seems to be as much everywhere present, as we believe our Creator is. If he needs a medium of communication and execution, we know of none more omniscient, or immediate with every existing thing. It is within us, and without, to the uttermost extent of the universe.

Until after our birth, our growth is a secondary one; its initial and progressive, being from within the mother. After birth, for a season, we are a dependent, independent personage possessing a separate individualism, but this is fully accomplished only by degrees. This individual is by force of circumstances and its own withinism, compelled to act for itself, in order to sustain itself. This necessity calls into action our most important part, namely, our mind, or the faculty of thought.

What thoughts arise from, or how they occur within us, is past our finding out. That it is an "evolution" from any possible combinations, or changes of matter, we cannot for a moment believe. Matter, of itself, is not capable of changing into life; though it may and does sustain it, and though it aids in the development of the mind.

Intelligent thought is without a doubt, a Divine

implanting, given at the instant of our conceptions. It is the gift of God to the new creation for its care and keeping; for which he holds each individual forever accountable to himself. It is the "pearl of great price" an implanting, whereof we are the garden, and guardian, for its growth and expansion, according to immutable laws.

Individual growth now becomes two fold, physical and mental; and each, in a wonderful way is dependent upon the other. We may well ask, how can matter sustain life, and cause the body and mind to grow, if they are not both of them, derived from it?

It is not my purpose to enter into details, if it were possible, as to how mind acts upon matter, or matter upon mind, in the connected relations of their existence in our bodies; everyone of us however, is aware that such is the case. We know that we are both animal and spiritual; and many of us believe that one lives to perish, and the other is to live forever.

We perceive that our physical system grows from within outwardly, and that this growth is all derived from the food we eat, water we drink, or the air we breathe; and science satisfactorily explains some, but not all, of the processes. Physiology, anatomy, chemistry, mental philosophy, and the discoveries in electrical science and magnetism, continued, have—after the closest searchings of the minds of noble men—given to us some of the secrets of the processes of physical growth. We have stated that the growth is from within us, outwardly. A vital spot of beginnings, the kernel, the stalk and the ripened fruit, is the order.

Our bones are the frame work of our bodies; these are covered with tissues, cartilages, sinews, muscles, if he is not to become a creature of feeble circulative, secretive, and all else that man is composed of, and every part grows from the infant to the matured person. From what and how does this growth take place? It all comes from what we eat, the water drank, or the air we breathe. The philosophy of the changes that these undergo, and the effects that are thereby produced, are largely but not fully known.

We cannot here attempt to detail the processes and the office work of each part, farther than to state that everything that we take into our bodies is therein so acted upon and changed to minuteness, that each combining article which composed the breath and matter we have taken, is in a condition from which selection can be made, which are designedly adapted for the gradual growth of each and all the differing parts of our system. That which is not in proper condition or not required, is discharged through nature's channels, and the pores of the skin. Electricity and magnetism seem to be grand marshals of all the forces at work in life. We inhale these in the air we breathe—they are set free by the separation of its gasses in our lungs: the digestion and decomposition of food in our stomachs and system sets electricity free, and thus free it selects and passingly unites, as it travels—with this to make bone, or that, to make muscle, brain, blood or any other part; no part is neglected. These course with the blood, and along the nerves, or through all parts imperceptibly, building everywhere as they go; they do their work by varying currents, that thread in all directions, to every and all the minutest parts of our bodies; trending from the workshops to the surface, and away from us, as their magneto-electric work is done. Fresh electricity constantly follows on, does its work, on its way, and passes for renewal into the earth or air, harmonized.

These forces have the power of selection, conduction, polarization, and deposition, superior to those recognized in chemical action and affinities. But for the aid of these silent forces in and along the blood vessels, there would be no blood circulation, and no life; for without such our hearts would burst, under any muscular force sufficient to carry the blood, as it is carried throughout our bodies. Man is a poly-electro-magneto-dynamic structure; from the hairs of his head to the soles of his feet, he is a living embodiment of the science applied.

The accepted theory of the growth of our hair,

for instance, is that the hair is a hollow tube— which it is—and that its growth is solely from capillary attraction. Chemically it is mostly phosphate of lime, or lime phosphorous and oxygen combined in exact proportions, which by some unexplained means is selected out of that which is within us, and finds its way to each hair, and makes it grow, by being taken up by the hair roots and drawn up its tube, to its outer end, where by exposure to the air it oxydizes and is hair. The facts are however, that electricity does most of the work; without its action and currents in connection therewith, there would be no such growth. Chemically, our bones are of a similar composition; the growth of our nails is from accretions deposited at their roots; the older is pushed outward. That of our bones arises through the marrow, nerves and pores from calcareous deposits from the blood. Muscular and all other growth it is claimed, arise from tissuous deposits, suited for each and all from the same source; thus the blood is believed to be the avenue and principal source of all growth.

Now the writer is of the opinion that the blood unaccompanied by electricity, in some form, has no power of selection and deposition, suited to the growth of our different parts. There is a final and more subtle medium that permeates the whole, and does the selecting. A master workman and finisher of the whole—broadly it is electricity. This alone has the quality and ability to do these phenomena of life.

Electricity is an enveloping oneness, as in an electric field it can combine with, and readily separate from, all substances; but while in combination with anything it seems to partake of, and be characterized somewhat by, the thing it is passingly connected with—as in our tasting, etc., certain combinations and conditions cause life and growth, others result in death and decay. Electricity selects—perhaps magnetically—from the blood or elsewhere, and accompanies every molecule of matter to its proper place for growth, and, leaving it there, passes away, as electrical currents pass, to an equilibrium external from ourselves.

All growths and new formations arise from the decomposition of some other form of life and matter. We live and grow, and in turn die, ourselves. Others, once living matter, have died that we might live. Succession is the order of physical nature. Nothing is lost, but change is everywhere, and constantly taking place. Such is physical life, and its growth and death.

SCIENCE AND SPIRITUALISM.

On September 27th, W. F. Barrett, Professor of Experimental Physics and Dean of the Faculty in the Royal College of Science for Ireland, delivered an address on the above subject in London before a large company of members and friends of the London Spiritualist Alliance. The skeleton outline published in *Light* makes us wish to read the address in extenso.

Science, Professor Barrett said, denied the possibility of mind without a material brain, or of any knowledge being gained except through the recognized channels of sensation; while, on the other hand, our religious teachers stoutly opposed this, asserting that a spiritual world does exist and that the inspired writings contain a system of knowledge supersensuously given to man. Both views were urged in antagonism to Spiritualism. The great body of Spiritualists, numbering some millions of people, were held together by a common faith, and had had evidence which to them had been sufficient, but their method could not, in many cases, with strict accuracy be called scientific; and it should be recognized that their faith was foolishness unless the facts upon which it was based could be incontestably established in the dry and clear light of science. The impressive fact in the phenomena was the intelligence behind them, and the evidence of an unseen

individuality as distinct as our own. Neither hallucination, imposture, mal-observation, mis-description, or any other known cause could account for them, and the simplest explanation was the spiritual hypothesis. Similar phenomena had been recently witnessed and attested by some of the most eminent English and Continental observers.

Why then had all this weight of past and present testimony made more impression on the educated world as a whole? It was, no doubt, mainly because the dominant school of scientific thought was essentially, if not grossly, materialistic.

Now that it was scientific heresy to disbelieve in an imperceptible, imponderable, infinitely rare, and yet infinitely elastic, luminiferous inter-stellar and inter-atomic ether, an all-surrounding material medium of an entirely different order of matter from anything known to our senses, with properties far transcending those possessed by earthly or chemical matter, and yet the very existence of which is only known inferentially, and not directly, was it so very incredible a thing to suppose that in this ether, or in some, perhaps, finer form of matter, life had originated, and the law of evolution, the divine law of progress, had been at work, it might be for aeons prior to the formation of the habitable earth? The finer and more plastic matter, one could imagine, would yield more promptly, and respond more easily, to the inscrutable power that lay behind phenomena. There was nothing extravagant, nothing opposed to our scientific knowledge but quite in harmony with it, to entertain the belief in an unseen world in which myriads of living creatures existed, some with faculties like our own, and others with faculties beneath or transcending our own. Nor was it unlikely that the evolutionary development of such a world had run in parallel lines to our own. The rivalry of life, instinct, intellect, conscience, will, right and wrong, are as probable there as here. And in course of time, consciousness of our human existence may have come to our unseen neighbors, and some means of mental and even material communication with us have been found. For his own part he had long entertained the opinion that the bulk, if not the whole, of the physical manifestations witnessed in a spiritualistic séance—he did not refer to the higher phases—were the product of human-like, but not really human intelligences, which aggregated round the medium, as a rule drawn from that particular plane of mental and moral development in the unseen which corresponded to the mental and moral plane of the medium.

Physical science afforded abundant analogies of the necessity for a medium or intermediary between the unseen and the seen. It was, doubtless, a peculiar psychical state that conferred mediumistic power, but we knew so little of its nature that we often ruined our experiments and lost our results by our ignorance. It would be well in the immediate future to collect all the available information and make a careful experimental study of the particular psychical state both of the medium, and the sitters who attended a successful séance. We were, doubtless, on the eve of a great change in public opinion with regard to the whole class of phenomena in which we were interested. The Society for Psychical Research had largely contributed towards this better state of things, due in no small measure to the wise counsels of Professor and Mrs. Sidgwick, and the zealous and brilliant work of Mr. F. W. H. Myers; at the same time we must not forget the brave pioneers who so conscientiously and laboriously led the way—Ellison, Esdaille, Gregory, Dale Owen, Wm. Howitt, Edmund Gurney, and, not least, Stainton Moses, with many others besides, of our still incarnate friends, A. R. Wallace, W. Crookes, and C. C. Massey.

Among those "who conscientiously and laboriously led the way," should also be mentioned Col. Bundy who, in our opinion, more than any other man in this country, contributed to the important work of distinguishing between the genuine and the spurious in phenomena ascribed to spirit agency, and of putting what truth there is in Spiritualism upon the basis of science.

THE TROUBLES THAT ASSAIL.

Character is never shown more clearly in human nature than when tested by the troubles great and small by which man's pathway is beset from the cradle to the grave. Our spiritual nature naturally craves the sweetness and sunshine of life, and so natural and right do these seem to be that the troubles and trials which so frequently meet us are often so unexpected and hateful that they find us off guard and with our weapons of defence rusty and useless so that we are taken captive and are exhibited before the world in our weakest and meanest mental attitude.

It is only the strong soul which shows at its best and worthiest when meeting and conquering, or bearing with heroic grace the inevitable troubles of life. Blessed is that soul which has learned how to find in the bitter flowers of sorrow and adversity their hidden honey of use and purpose. Strength of soul, no less than strength of body, grows by exercise, and every time that we "take arms against a sea of troubles and by opposing end them," or when this is not possible, put forth all our will to bravely bear them, we gain fibre for future endurance with less strain. So also we come to know "how sublime a thing it is to suffer and be strong."

Among the specific lessons to be learned from the troubles that assail is that of their ephemeral character. The cloud that looked so black and threatening yesterday, which shook our heart with terror, is forgotten in to-day's sunshine and rapturous song of birds. When we recover from the long illness which took from us strength of body and hope of mind, we forget those days of weariness in our renewed joy of living and doing. The sharp keen pangs of physical pain endured by those whose term of life has been lengthened by reason of some surgical operation, are scarce remembered in renewed health, save with gratitude for the favorable outcome; when fortune again shows a smiling face to those who have experienced pecuniary losses, there is no further deploring of the sad days. Even our grief for the dead becomes after many years softened with thankfulness for the earthly ills they have escaped. As the childish troubles which seemed so heart breaking and unbearable to the boy or girl seem so trivial and even ludicrous when looked back to by the full grown man or woman—so from spirit spheres may we look back upon our severest earthly discipline, and await with quiet confidence the outcome of the discipline which our friends still on earth may be undergoing for their spiritual benefit.

But there are many, especially among those whose life experiences run in very narrow monotonous grooves, who are apt to make the troubles that assail continuous sources of weakness and pain, instead of helps to character building. These are the ones who when the clouds have passed away and the sun rays of happier days offers warmth and light to the soul, still refuse to be comforted and cherish with vivid memory the trials that are past. These are the "Missus Gummidges" of the world who are constantly "worrying" and neither forget dead troubles themselves nor permit their friends to forget them. Who does not recall among his acquaintances, or relatives a man or woman of this sort whose presence and conversation are dreaded by reason of this perpetual recalling of some past individual worry, loss, or suffering—persons who have borne the cross with such ill grace that even after it has been lifted from them, go about with bent shoulders, bowed head and eyes ready for weeping. These never win the crown of sweetly tender deepened knowing and loving which by right belongs to such hard experience; they walk still in the shadow of the cross and would keep all others there also. We meet such people often—they have been disappointed in love, betrayed through friendship, cheated by fraud, treated with ingratitude by relatives, suffered violence from enemies, shipwrecked by misfortune, or lost some dear one through death; some one or more of these

or of the other "countless ills that flesh is heir to" have darkened for a season their pathway and no matter what after good may befall or what sweetness life later throws into their cup, they still continue to moan over past sorrows. Not only this but thereafter they live in perpetual dread of like evils overtaking them—they dare not trust true friendship for fear of the false, they mistake sincere advisors for fraudulent cheats, and their dead they bear around—so to speak—as hideous corpses, which shock their friends away from them; they dare not look at, or bask in the blessed sunlight because of the storm clouds which may arise.

It may be that the sorrow or trouble which comes to them in its newness of onslaught brought first into their common-place lives the only sensation of heroism that they have ever known by calling out the sweet sympathies of those aware of their trouble, and unconsciously to themselves they go on therefore iterating the complaint in hopes to revive the feeling by renewing the solace, but the most sympathetic heart in the universe grows tired of seeking to comfort where none is accepted and the most patient listener in the world wearies of hearing old sorrows revived when new ones come daily to others.

We are here destined to trouble not only that our own characters and nature thereby become molded and uplifted to higher spiritual uses, but most especially to awaken within our souls the highest spiritual attribute—divine love and sympathy for others. The wars, the pestilence, the famine, the calamities and disasters which decimate and devastate far off countries do not evoke our minds to very lively sympathy. We say "how dreadful!" and pass on the next moment to discuss the fashions, the political news, or gossip of our own region without an extra heart-beat. If these things happen in a distant part of our own land we are more actively sympathetic in word and deed, and if such occurrences are in our immediate neighborhood we are roused to hearty and helpful sympathy while we still criticise, belittle, or make light of our neighbor's loss, grief, shame or worry. It is only when these come home to the individual heart or hearth that we fully understand the sharpness of the pain which trouble inflicts and then we are apt to cry out in wonder at the apathy of the rest of the world over our sorrows. But thereafter, when like troubles assail our neighbors near or far, we can more truly sympathize and better understand how to proffer and give loving assistance and solace.

There would be a vast improvement in the general state of mind when trouble has to be met and conquered or borne with, if children could be taught from earliest childhood to seek to understand what character lessons can be learned through each form of earthly trial. They should be taught from the troubles of others as well as their own—making them in a manner object lessons—and shown the ephemeral nature of most of the commoner cases so that they may meet such in the best possible mood. Lessons thus given in the discipline of mind with regard to future spiritual good would also in great measure serve to guard against the recurrence of some of the lighter forms which come to us through lack of such discipline.

Most especially should parents who are believers in progressive spiritual life thus seek to further their children's happiness in this and future spheres of existence, by teaching them lessons of equanimity and strength of endurance in meeting troubles which are here inevitable, for if our future happiness is to be found rather in states of mind than in environments, radiating from within outward, we cannot too soon seek to cultivate such states of mind which will lead to happiness here as well as hereafter spite of the troubles that assail us here, those troubles which, we must ever bear in mind, though they come to us in most unfriendly guise are yet most needful factors in our spiritual development and progress toward the perfect life.

S. A. U.

TELEPATHY.*

It cannot be said that much light is thrown on the nature of telepathy or mind reading by Mr. Frank Podmore's recently published work entitled "Apparitions and Thought Transference." It contains certain acute suggestions, however, and it is of especial value for the critical spirit displayed in the consideration of phenomena usually classed together as telepathic. Of these it is quite evident that many will have to be given up as examples of mind-reading pure and simple. We do not refer to fraudulent cases which, according to Mr. Podmore, are more frequent than is generally supposed. He shows that performers have well developed systems of communication with their confederates. In one case a code of signals was formed by a combination of the breathing of the supposed telepathist, or clairvoyant as she would formerly have been called, with slight noises, as a cough or creak of the boots, made by the performer himself. In another case information was conveyed by the movements of the lips, while in others it was obtained simply by looking into the eyes of the person manipulating the objects to be identified, which being strongly illuminated were reflected by the cornea. Mr. Podmore's points out, however, that cornea-reading does not necessarily imply fraud. In certain sub-conscious states the sensory powers may become extremely acute, and thus the hypnotic or automatic subject will be able to seize and interpret indications which would escape the ordinary observer. M. Bergson records a case where a hypnotized boy stated correctly the number of the page in a book held by the observer, by means of the corneal image of the figures, the image not exceeding 1-250 of an inch in height. Mr. Podmore calls this extreme acuteness of vision visual hyperæsthesia, and he refers to the existence of cases of auditory hyperæsthesia. The same condition is found in connection with touch, by which even different colors can be distinguished by some persons.

The skill exhibited by professional conjurers in the interpretation of unconscious movements and gestures, is ascribed by Mr. Podmore to long practice and careful observation, rather than to any abnormal extension of faculty. Such would seem to be the case wherever there is any actual physical communication between the persons engaged in the performance, as it is difficult to place any limit to the degree of susceptibility to slight muscular impressions which may be acquired. Of course intelligence and ingenuity are required to interpret them, but this is not real thought-transference. There is another source of error in mind-reading experiments arising from the fact that our thoughts move in grooves. Thus it is found that individuals often show a decided preference for certain geometrical figures or for special numbers. Care should be taken therefore to exclude as far as possible the influence of any such mental habit, when making experiments in thought-reading.

The positive results obtained from the experiments recorded in Mr. Podmore's book are not very great. They do, however, establish the truth of the phenomenon of thought-transference, although they do not go beyond establishing that a simple sensation or idea may be transferred from one mind to another, otherwise than through the known channels of the senses. Such a transference may take place in the normal state as well as under hypnotic conditions. What is more important to notice is the fact that the transferred idea may be produced in the percipient's organism under various disguises. Thus it may give rise to great distress or terror or to a blind impulse to action. It may inspire definite and complicated movements, such as are required in writing, or it may induce sleep, or even such deep-seated organic effects as hysteria or local anæsthesia or insensibility to pain. It may even appear as a dream or hallucination representing the

*Apparitions and Thought-Transference or Examination of the Evidence for Telepathy. By Frank Podmore, M. A., with numerous illustrations. London: Walter Scott, Ltd., 26 Warwick Lane. Chas. Scribner's Sons, 743 and 745 Broadway, N. Y. Pp. XIV, 401. Price \$1.25.

distant agent, but clothed in imagery apparently furnished by the percipient's own mind. If the transference from one mind to another of a simple sensation or idea may have these effects, it would not be surprising if, as Mr. Podmore suggests, telepathy is an important factor in other cases. Its operation may perhaps be seen in the influence of the mother over her infant child, or of the orator over his audience, and in the personal power exercised by the hypnotist over his subject. It may even throw light on many of the stories of ancient witchcraft and magic, which undoubtedly have features in common with the phenomena of modern mesmerism and hypnotism.

As to the origin of thought-transference, Mr. Podmore thinks a clue to it may be found in its close connection with the subliminal consciousness which appears in hypnosis, in spontaneous trance and automatism, and sometimes in dream life. In hypnosis the subject is aware not only of what goes on in the trance, but also of his normal life, although when he awakes the former events are forgotten, to be revived again when the trance state recurs. Hence the consciousness displayed by the hypnotized subject usually includes much more than the normal consciousness. The subliminal consciousness with which telepathy is constantly associated, may thus be regarded as representing an earlier stage in the consciousness of the individual, and perhaps also of the race. There is no improbability in this suggestion, as undoubtedly the organism of the individual, if not the brain itself, bears the impress of hereditary tendencies derived from ancestral experiences. The subliminal consciousness may in this case be the receptacle of lapsed memories, which, under favorable conditions, and up to a certain point in the history of each individual, may be temporarily revived. Mr. Podmore is inclined, therefore, to regard telepathy as the last vestige of a power grown stunted through disuse, rather than the germ of a more splendid faculty. The former view is consistent with the fact that, if we may believe the reports of travelers, telepathy is a recognized means of communication among barbarous peoples, particularly in the conveyance of news to a distance, as well as among certain Oriental sects. These reports, however, should be received with great caution. The revival of telepathy among Western nations may be looked upon perhaps as an organic protest against the excessive activity of the brain which distinguishes the modern scientific era. But when this activity is brought to bear on the phenomena of telepathy, they may be found capable of direction so as to be useful to the further progress of the race, and thus become equivalent to a fresh mental acquirement.

A GLANCE BACKWARD.

It is well sometimes to take a glance backward to see how far we have advanced, or whether what has been said in the past throws any light on the problems of the present. About forty years ago, the Rev. Charles Beecher was selected by the Congregational Association of New York and Brooklyn to prepare a paper on the subject of Spiritualism, which had then gained great notoriety. This paper was published in 1853 under the title of "A Review of Spiritual Manifestations" and it attracted much attention. This Review is written apparently without any preconceived opinion, and it is noteworthy that it begins by stating that the theory of collusion is outgrown. The sole questions with the author are whether the phenomena of Spiritualism are due to the action of spirits or not, and if the former then the character of the spirits engaged in them. As might be expected, Mr. Beecher does not find satisfactory the apneumatic hypothesis, that is, the opinion that those phenomena can be explained by the operation of natural law without the agency of spirits. He is compelled, therefore, to accept the pneumatic hypothesis, which he describes as natural law with spirits. The arguments used by him in support of the latter hypothesis are derived partly

from the supposed unreasonableness of the former, and partly from the statements of the Bible. As a Christian minister Mr. Beecher could not deny the truth of the teachings of the Bible in relation to the existence of spirits and their intercourse with man, and therefore, although apparently unprejudiced, he was prepared to admit that the phenomena he treated of had a spirit origin. But he was prepared to do more than this. He shows that the spirit communication with which is forbidden, under penalty of death, by the Old Testament, and which are referred to in the New Testament as the causes of disease, are spirits of the dead. Thus Mr. Beecher could believe that the phenomena of Spiritualism are actually ascribable to a similar origin. And this is the conclusion he arrived at. With him the spirits which manifest at séances are subterrestrials who are incapable of swaying matter "unless by abnormal, and somewhat piratical trespass upon the odyllic powers of their superiors. Hence they seek a quasi reincarnation among the living; and to conciliate them to grant the necessary odyllic facilities, charm them by the fiction that they are empyreal. Thus, complacent mortals bestow favors on needy mendicants from below, while fancying themselves in receipt of exalted condescensions from above." Mr. Beecher adds that the probability that the spirits are demons "is not weakened by their lofty claims." If they have healed more diseases—more than they have generated by confirmed obsession—it proves no more than the Sisters of Charity prove for Rome. While, in claiming to supply the lacking evidence of immortality, needed to convert infidels and atheists, they indirectly deny that the resurrection of Christ "brought life and immortality to light," and gave proof to all mankind of an appointed day of judgment; and that the Holy Ghost by regenerating and sanctifying the elect, gives proper evidence of the divinity of Christianity. Invoking the presence of many mediators, they revive the essential element of both Pagan and Papal apostasy; denying the One Mediator Christ, by whose blood alone we live, and by whom alone we approach unto God."

This argument of Mr. Beecher, if argument it can be called, is so thoroughly theological that it throws no rational light on the character of the spirits whom he regards as the agents in the phenomena of Spiritualism. His statement that they profess to be celestial spirits, while they are merely subterrestrials, is not true. Some of them may make lofty claims but most of them profess to be spirits of the dead, and usually of the recently deceased. Mr. Beecher leaves it uncertain whether he supposed the subterrestrials to be spirits of the dead or not. He refers to them as the infernals or inhabitants of hades, the place of departed souls, and he quotes with approval the remark of Isaac Taylor, in relation to the dead until the second coming of Christ, that "the chrysalis period of the soul may be marked by the destitution of all the instruments of active life, corporeal and mental." This Scripture idea Mr. Beecher declares to be "singularly verified by the whole style of the current manifestations. Spirits impotent, bankrupt per se, borrow odyllic energy of the living for their least operation on matter. Intellectually insane, their modicore wares are all the cast-off clothes of living minds of small calibre, or mummy wrappings from the catacombs." This view might account for the necessity which the professed spirits have of making use of the vital force of the medium, but they certainly do not as a rule exhibit intellectual insanity. If they are really spirits of the dead, as probably Mr. Beecher intended his readers to infer, then we must suppose that during "the chrysalis period of the soul" it can make itself visible as a ghost.

In discussing the apneumatic hypothesis, Mr. Beecher considers it under two aspects, of automatic brain and automatic mind, that is, brain without mind and mind without brain. The former of these hypotheses may be dismissed at once, for those who admit the existence of a psychical principle in connection with the brain will admit also that the brain alone could not have psychical experiences. In re-

lation to automatic mind, Mr. Beecher observes that those who hold this view believe in an activity of the mental faculties without consciousness, and that there are impressions, not dormant in the brain, which are stored in the memory. Here we have a reference to the subconsciousness which is now recognized as playing so important a part in telepathic and allied phenomena. He admits the possibility that the embodied spirit "can, by some means, appear at a distance from its own body, speak audibly, hear answers, move bodies, perform on instruments, and do whatever it would do through the body if that were present," that it can obtain access to the contents of other minds, reveal distant events, past, present and future; and even a temporary going forth from the body is possible. But from these facts he argues not only that the soul after death must have the same powers, but that "the pneumatic theory accounts for all facts adduced by the other theories, as well as they," while accounting naturally for other facts by which they are embarrassed. The spirit in which he treated his subject is to be highly commended. He says that those who entertain Spiritualism should be treated with respect and Christian consideration, since if they are in error it is an honest one.

THE ASCENT OF MAN.*

The fact that this work has reached a third edition shows that its merits have received popular recognition. This is not in itself evidence of scientific value, but there can be no doubt that the book points out a serious defect in the generally accepted theory of evolution, and goes far towards supplying the deficiency. At the same time, Mr. Drummond has not the priority of discovery which he claims, nor has the "greatest factor" of evolution been so entirely overlooked in contemporary scientific thinking as he imagines. That factor is connected with the function of reproduction, which is the basis of what he calls "the struggle for the life of others," or altruism; as nutrition is the basis of the struggle for life of the individual. If the author had glanced at Mr. C. Staniland Wake's "Evolution of Morality," published in 1878, he would have found that his theory is there completely forestalled. In this work, not only is the altruistic sentiment traced to the maternal instinct, as it is also by Mr. Drummond, but it is shown that "the maternal instinct itself is based on an earlier tendency, the sexual instinct," which "has the same relation to the race as the instinct of self-preservation has to the individual." Mr. Wake shows how the family is founded on the maternal instinct, and traces the various stages of the development of the altruistic idea, so that Mr. Drummond's claim to priority falls to the ground.

Notwithstanding this fact, which is of secondary importance so far as the progress of science is concerned, "The Ascent of Man" is a valuable contribution to the study of the doctrine of evolution. Although its chief aim is to show the true source of altruism and its relation to the other factor in the evolution of man, a relation so intimate that "they continuously intertwine from the very dawn of life," the greater part of the book is devoted to the struggle for the life of the individual. Five chapters are devoted to this topic under the titles of "The Scolding Left in the Body," "The Arrest of the Body," "The Dawn of Mind," "The Evolution of Language," and "The Struggle for Life." In the chapters there is little new, but the bearing of the facts referred to on the question of evolution clearly pointed out and the inferences to be drawn from them are admirably expressed. One of the most curious and telling facts connected with physical evolution on which the author dwells, is the existence in the neck of the human being of representatives of the gill-slits of the fish. They are recognizable as such in the human embryo, but in the perfected individual they appear as ears. Thus the formation of the ear is mainly effected by a series

*The Lowell Lectures on The Ascent of Man. By Henry Drummond, L. L. D., F. R. S. E., F. G. S. Third Edition. New York: James Pott & Co., Publishers, 114 Fifth Avenue, 1894. Price 25c.

developments of one of the gill-slits of the fish. In corroboration of this conclusion it is stated that sometimes supplementary ears burst out in human beings half way down the neck, in the exact position gill-slits would occupy if they still persisted. Such neck ears are said to be not uncommon on goats even to the present day.

Mr. Drummond follows Mr. Fiske in his opinion that in perfecting man nature has reached the ultimate point of organic evolution. In him the animal is arrested, and if evolution is to be continued it must be the development of man's own nature. The author shows in relation to the various organs of the body how that arrest has taken place, and how their functions have been supplemented through the agency of man. The hand is an implement and by the invention of tools its use has been vastly extended. Thus "the arrest of the hand is not the cessation of evolution but its immense acceleration, and the redirection of its energies into higher channels." So with the eye. This has been supplemented by the microscope, the spectacles and the telescope, and now the photographic eye proves itself to be "vastly more delicate and in many respects more efficient than the keenest eye of man." It by no means follows, however, that the physical organs have ceased to be of value, and that the body may be allowed to decay. The author says that it is the ordained appointment of nature that the body shall be so placed that it can be ignored; "if through disease, neglect or injury it returns to consciousness, the effect of evolution is undone. Sickness is degeneration; pain the signal to resume the evolution." This evolution would really lead, however, to dissolution, and the true reason why the body cannot be neglected is that whatever enlargements its functions may acquire through human invention, they are merely extensions and are valueless, therefore, if the bodily functions fail. With man appeared the master of evolution, and as the head of organic nature his will takes the place of natural selection in the struggle for life. The will depends on the mental development, as to which Mr. Drummond says little except in relation to the "dawn of mind," which must, of course, have its roots in the animal stratum. The chief factor in man's intellectual progress is the power of speech, the origin of which has exercised the ingenuity of many psychologists. The author adopts the view that the speaking man was preceded by the not-speaking man, the homo alalus, who "had to make his words, and beginning with dumb signs and inarticulate cries to build up a body of language word by word as the body was built up cell by cell." Language has undoubtedly undergone a process of evolution, and what has to be explained is not the origin of language but the origin of the power of articulate speech. This must have a physical correspondent, which according to M. André Lefevre is the communication of the mouth and Larynx with the third frontal convolution of the brain. The statement that animals do not speak because they have not the necessary mechanism, is not consistent with the fact that many birds do speak by simple imitation of human speech. What should be said, therefore, is that animals cannot originate speech, and this inability must be due to the state of their cerebral development. It is quite possible that in the course of cerebral development there was a point at which the conditions necessary for articulate speech first presented themselves, answering, as has been suggested, to the "critical point" of the chemist; although this explanation merely pushes the difficulty further back. It is the problem of evolution itself.

CONFEDERATION OF LABOR.

The American Railway Union was organized by Mr. Debs apparently with the intention of combining all classes of railway workmen, and undoubtedly was a step in the right direction. If it had included the Brotherhood of Locomotive Engineers the result of the late strike would probably have been different. The President of the American Railway Union, in

his evidence before the Labor Commission, dwelt on the necessity of union among labor organizations. He took the ground that if all the railroad men in the country were united in one organization it would be the means of averting strikes, because the railroad companies would rather settle with the men than fight them when so united. He added, however, "we find under the present condition that even if we were able to unify all of the railroad men of the country it would be impossible to win a strike, because in the first place all organized forces of society are against a strike. All the powers of the government are against a strike." This is because railways are practically public highways, and to put a stop to the traffic on them is the paralyzing of the arterial system of the body politic. This country is dependent on its railroads in a way that no European country is, owing to the disgraceful condition of its country roads, and thus the companies obtain public sympathy which they would otherwise not possess.

It might seem, therefore, that the complete organization of railroad men which Mr. Debs so urgently insists on would be useless. On the contrary it would be of the utmost service not only to the men themselves, but to the country at large. The railway companies have become through their own direct influence and through their industrial parasites, as they are termed by Mr. John M. Bonham, a menace to the free institutions of this country. They have, moreover, so shielded themselves under legal forms that their position is almost unassailable as the law at present stands, and as it is administered. The lawyer is too much bound by technicality, and too much the slave of precedent, to justify the hope that the power of the railway companies will be broken by the decisions of a broad-minded judge, who can create precedents based on the principles of common law and justice. But the vote of an ordinary laborer has as much weight as that of a railroad king, and if men cannot organize to strike they can do so to vote. The ballot box is the surest way to obtain permanent relief from injustice, and it would be well if Mr. Debs could induce the heads of the various labor organizations to put on one side their differences, and to cast their votes at the polls together in such a manner as will the surest lead to the legislative action necessary for that purpose.

What legislation should be asked for is not quite clear. Compulsory arbitration does not appear to find much favor on either side and it would not go to the root of the matter, nor would the system of pensions, although this has for years past been adopted in Europe with great benefit. State ownership of railways would be of doubtful service either to the employes or to the public generally for more reasons than one. The fact that men throughout half the continent will engage in a strike through sympathy with others, although they had grievances of their own, shows a spirit of unrest under present social conditions. There is indeed a deep rooted feeling that the workman never receives a fair return for his labor, that is as compared with the amount taken by his employer. On the other hand, it is said, and said truly, that the workman always objects to share in the losses sustained by his employers. Nor is there any reason why he should do so. Human life is of more value than money, and the man through whose labor money is gained is entitled to receive fair wages before the accumulation of money known as capital has any return. But as production is due to the coöperation of employers and employes, the former are entitled to equal consideration with the latter, and it can be best shown by the proceeds of the joint business being divided between the two bodies in arranged proportions. To this purpose the employes would have to be satisfied at first with a minimum wage, receiving the remainder as profits when the balance of profits or loss of the business has been ascertained. If there is no profit they would of course receive nothing more, but neither would they share the loss.

Such a profit sharing as this would be true coöperation and it would give the laborer such an interest in his business that strikes would become things of

the past. The system is not untried and it has answered well where it has had fair play, but the workmen of this country must not expect to see it adopted with the mere asking for it. The grasping monopolists or the railway manager will not give up a "share" of his profits without great pressure. Under compulsion he will pay as good wages as his neighbor, but only as "wages." But as a coöperator in the production of wealth, and therefore an actual copartner with his employer, the workman is entitled to a share of profits, if there are any, in addition to minimum wages, and the confederation of railroad men would be a valuable instrument for aiding in bringing about this social change. The future has one of two industrial changes in store, either State socialism or true coöperation, which is far better, between the two elements of production, capital or its representative and labor. Capital is, however, an organized force, and labor must be equally well organized if it is to obtain its rights by peaceful means. To this end, all labor organizations will have to work with a common aim and this they cannot do unless they are combined in one great federation. This cannot be effected, however, unless petty personal jealousies are put on one side. This may require a change of officials, but there would be no occasion to get rid of present organizations. These are necessary to look after local and special interests. Such of them should, however, choose representatives who would form a separate body to deal with wider and more general interests. A true confederation of labor thus established, whose aim should be the bringing about in a peaceful manner the triumph of the principle of industrial coöperation, would be all-powerful for good. It would give the death-blow to monopoly and the industrial conspiracy against freedom of contract, and render unnecessary the recourse to State socialism which is finding favor with an increasing number of those who are beginning to despair of modern civilization. But let this confederation of labor be purely industrial, or at least non-political, as thus only can it escape the schemes of those who would subvert all government in the name of liberty.

In his address before the Psychical Science Congress held in this city August, 1893, Dr. Alfred Russell Wallace said: For myself, I have never been able to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. It was this alone that rendered the theory of gravitation more scientific than that of cycles and epicycles, the undulatory theory of light more scientific than the emission theory, and the theory of Darwin more scientific than that of Lamarck. It is often said that we must exhaust known causes before we call in unknown causes to explain phenomena. This may be admitted, but I cannot see how it applies to the present question. The "second" or "sub-conscious self," with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific" and that of spirit agency "unscientific" is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena: and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.

In one of his essays Dr. O. W. Holmes said: "I was told within a week of a business man in Boston who, having an important question under consideration, had given it up for the time as too much for him. But he was conscious of an action going on in his brain which was so unusual and painful as to excite his apprehensions that he was threatened with palsy, or something of that sort. After some hours of this uneasiness his perplexity was all at once closed up by the natural solution of his doubt coming to him—worked out, as he believed, in this obscure and troubled interval."



THE ANGELS' GIFT.

By MRS. HELEN KEITH FROST.

In vision of the night there came to me
A gentle presence which no eye could see;
And yet my soul was filled with such delight
As always comes before some glorious sight.
Upon my heart a sudden gladness fell
As if some angel whispered, "All is well."
The darkened room grew brilliant in that hour
Illumined by nearness of the higher power.

In wakeful hours I oft had felt the breath
Of him whose fearsome changes men call Death.
Although we would not live for age, we shrink
When suffering points us to the river's brink.
And so it chanced, when first I saw the way
Where Death must take me at no distant day,
My faith and courage failed. I prayed to know
If life and death were right why all this woe.

'Twas then God's angels came as He had willed,
And, on my stricken trembling heart, they thrilled
The story of another life which seems
Like snatches of our half forgotten dreams.
And while I felt the spirit as that spark
God gives us from His own pure self to mark
Each human life, a strange remembrance came
Of every guest by some endearing name.

The hovering angels cast o'er me rare flowers
(Mementos of a time not marked by hours)
Whose slender petals were of heaven's blue,
Whose star-like centres wore a golden hue.
Where have I seen these wondrous blooms before?
Familiar once, they light me more and more
Till, through their magic depths, our home I see
Before this human body prisoned me.

I now recall the spirits free and strong
Who deemed that naught of earthly ill or wrong
Could e'er outweigh the blessings won by life
Where needed strength is gained by noble strife.
At birth, each spirit finds a human soul
With which to form a bright immortal whole.
Then life together, soul and spirit lead
Until God brings them to a higher need.

And when our mortal forms are laid away,
The soul, that lived within the house of clay,
Becomes, if pure, the spirit's resting-place
And future body which, in sin or grace,
We daily build for our eternal years.
This framework of the soul may grow in tears
Or joy, but always by some act of love
Which makes us beautiful to eyes above.

Such held these blossoms ere our human birth,
While waiting far away our call to earth.
'Tis sweet to know that they are with me now
And feel their gentle touch upon my brow.
This mortal heart, that quivered long, is still
For I can understand what seemed so ill.
The threatening clouds, where Death's dark path-
way lies,
Hide glories far too bright for mortal eyes.

The recognition of my long lost friends
Has rent the veil, and home with heaven blends.
No longer do I wait with fear distressed;
The angels now are soothing me to rest,
For soon will come the solemn words of trust,
"To God the spirit and to earth the dust,"
But I shall not be 'neath the lonely mound
Since broader light and life and peace are found.
Westford, Mass.

WHY THE SUBLIMINAL SOMETIMES PERSONATES A SPIRIT.

TO THE EDITOR: It has been observed that the intelligences which control the movements of the automatic writer frequently claim to be the spirits of the departed, in view of which Mr. George Carter asks in THE RELIGIO-PHILOSOPHICAL JOURNAL of October 13th, why, if they are not what they profess to be, and the control consists of the subjective mind, of which theory I am a firm believer, this subjective mind does not sometimes and somewhere say to the objective mind: "These are not spirit manifestations at all; they are from our unconscious self. If they are from the subjective self, then this higher part of ourselves is a universal liar." I for my part consider the subliminal a lower mentality than the supraliminal, instead of a higher.

The subliminal does not reason like the principal mind, but acts only by intuition which is a form of intelligence devoid of the power of ratiocination, though a certain degree of judgment must be associated with it. It is diffused through our entire organism and is the analogue of the mind which controls the movements of unicellular beings and others in which no trace of a nerve-structure or cerebral organ

has as yet been developed. The same mind is diffused through all plants though it manifests itself only in the orchids, the insectivorous, sensitive plants and others. Here then we have absolute proof of a mind diffused through all organisms, hence must also exist in a similar state in our own. With the development of an organ of cerebration a new mind is brought into existence which controls the movements of the muscular system almost exclusively with a view to protect the organism against marauders, and to obtain the needed nutriment. The principal function of the subliminal consists in the supervision of the functions of the viscera, etc., in its own way without the exercise of reason as we know it.

In the Arena of June, 1892, similar questions to those presented by Mr. Carter were propounded by you as follows: "Why does the intelligence represent itself at different times as spirits of varying degrees of intelligence and moral character?" To these questions I proffered the following explanation in the Ironclad Age of May 19th last. (Slightly elaborated.)

The intelligence claims to be a departed spirit because the principal mind assumes it to be such. In all psychic phenomena the imaginative faculties unavoidably play an important part, so that the subliminal may assume any role, or represent any character these faculties select for it. The extent to which the supraliminal is subverted—as it invariably is more or less when the subliminal asserts itself—determines the degree of intelligence manifested by what then purports to be a spirit. The partly deposed principal mind is at these times under the impression that the subliminal, of whose existence it is not cognizant, is a decarnate and independent intelligence (which latter it is, as a rule,) and thus innocently assists in formulating a communication that has all the appearance of having been dictated by some inhabitant of the spirit-world. The spirit, as well as the character of the message, is changed in accordance with whatever deceased (or living) person may occur to the mind of the psychic.

"Why does it intentionally or unwittingly deceive the principal self?" you inquired further. I replied that: The subliminal, being of a lower order, is not morally responsible for its actions outside its proper sphere, that is, as judged by our ethical standards, hence no intentional deception is practiced on its part. It is irresponsible because not completely under the control of the supraliminal which at these times, when the two mentalities blend or merge together to a certain extent, is partly subverted itself. The principal mind lowers itself partially to the plane of the subliminal, and the latter seeks to reach the altitude of the principal, but generally, if not always, fails. Thus the subliminal gains a limited control of the cerebral organ, enabling it to manifest itself as a higher intelligence than it is in its normal state.

Prof. Binet expresses the same view in these words: "The ordinary consciousness furnishes the idea, and the secondary one determines the manner in which it shall be expressed." Hence, if the idea suggested by the principal mind is, that that which manifests itself as a distinct intelligence is a ghost, the subliminal accepts the suggestion and acts in the capacity of one, being unable to determine the question for itself. It borrows its ideas exclusively from the partly subverted principal mind, not having any of its own. It draws upon the resources of the cerebral organ. It is then "hit or miss" with it.

You suggested further that: "If the subliminal possesses the sanity and discrimination necessary to write intelligently, discuss philosophical questions, etc. should it not be able to distinguish between this mundane state of being and another?" I replied that it derives its occasional higher degree of intelligence from the then partly deposed principal mind, and although the latter's judgment is not sufficiently suspended to disqualify it from writing intelligently or entering into a philosophical argument, such as it be, the secondary mind cannot distinguish of its own capacity, since it draws its inspiration at these times from the supraliminal, and when the latter is partly dethroned, both are unable to judge correctly, with the result that any idea furnished by the principal mentality is readily accepted by the inferior one.

If, then, the supraliminal suggests to the apparently new intelligence, of whose existence it was not cognizant in its own precincts, that he, she or it, as the case may be, is a spirit, the latter acknowl-

edges the compliment by acting in the capacity of one.

If, then, it appears to be "a universal liar" to Mr. Carter, for professing to be a spirit when it isn't, it must be excused, first, because it has no discrimination of its own, hence is not morally responsible for its misdeeds, and second, because it has also so encroached upon the discerning capacity of its superior mind that the latter is unable to form a correct judgment in the matter. Hence both are incapacitated from enlightening the psychic or medium of the true state of affairs.

HERMAN WETTSTEIN.

Byron, Ill., Oct. 13, 1894.

IMPRESSION.

TO THE EDITOR: In your issue of Sept. 22, in an extract Professor Draper, in his work on "Light," is quoted as expressing the opinion that "the universal ether registers and retains photographs of persons, scenes and actions ordinarily invisible, but which, under certain conditions, may become visible; every act, indeed, every word becomes actual history." Human memory can recall much of all this serving as a shadowy reminder of the actual event; how to reproduce these to light or the intelligence is a problem as yet unsolved but probably not beyond our powers; but that the register is there ready for the wizard's touch, we need not doubt.

None of the many and various explanations given by physiologists and psychologists convey a reasonable and correct solution of those problems of impressions on matter and of memory. None of them reach conclusions that are satisfactory to investigating minds. The fact is, the key to that and all other knowledge is ever, has been, and ever will be at hand to open the door to knowledge whenever the faculties by which we can understand those problems are developed and unfolded so we can perceive the truth. There is no indelible stamping of events, circumstances and actions upon animate or inanimate things, or of memory or knowledge upon any organ of the brain or faculty of mind. The truth is, everything can be reproduced by the same intelligence under the proper conditions, and every thought, idea, fact or state of consciousness can be reenacted. Our understanding and appreciation of truth is as varied as our states of development. We must ignore many theories taught as true, but which do not accord with our highest conceptions of truth, and learn to realize that it is only by the unfolding of our faculties through aspiration that we can arrive at truth.—Thoughts from "Problems of Life."

KINETIC STABILITY VS. ATTRACTION.

TO THE EDITOR: In the issue of Sept. 29th, a correspondent I. T. D. makes a very valuable suggestion to me about immortality, etc.

If I have committed a crime by wasting my time in correcting your hasty criticism of July 7th or by contributing a little interesting information to the readers of THE JOURNAL I can only plead as an excuse that it was with the best intentions; of course J. T. D. is at liberty to make the retort that the pathway to hell is paved with just such pavement. However I am pleased to know that you and some of your readers are satisfied that it was through no irreverence to the illustrious Author of the Principia that led me to discover the true cause of universal gravitation or rather a cause more proximate than the one Newton discovered and proved. His cause was centrepetal force and as a closer approximation he guessed at the mutual attraction of matter.

He proved that gravity acted as a centrepetal force towards the focus of an ellipse, and the law of the force was inversely as the square of the radius vector from that focus to the orbit.

But he never proved that the focus produced the centrepetal force.

Now in my lecture before the Academy of Sciences and in papers which I have read to the Technical Society of the Pacific coast, I have there proved by mathematical demonstration, what is the proximate cause of the centrepetal force which produces orbital motion. I do not simply write of what I can do, but of what I have done; and if I. T. D. would simply take Webster's dictionary and read my letter of September 15th carefully, he would find out more than he has ever dreamt of in his philosophy.

With respect to writing a book, or re-

serving the information exclusively for mathematicians we may differ in opinion.

It seems to me so simple that he who runs might read, and perhaps that explains why I should according to J. T. D. waste my time in writing hasty scraps to fugitive periodicals. However for fear I have not been explicit enough in my statement in giving the kernel without the substance, I may yet have another opportunity. It appears that some of your readers are more voracious for information on this subject than J. T. D. and some in their hunger for knowledge have actually eaten the kernel without knowing of it. They remind me of a noted Epicurean Rab Haw by name who took a bet he could eat a whole calf at one sitting.

The other parties to the bet killed the calf and had it nicely baked into pies unknown to Mr. Haw; and about four hours before the time set by the bet some mutual friends met Mr. H— on the street and invited him in to have a refreshment, and after he had eaten all the pies, being asked to partake of some haggis as a desert, he thanked them and reminding them that he had to eat a calf that night, he would rather not touch the haggis until after he had won his bet, and when told that he had already eaten the calf he would not believe it.

So some of your readers I notice after eating the kernel want to know where it is. To such I would say that a little consideration will show them what and where it is, but if they wish me to get the cow which produced the calf they will have to wait a little longer.

ROBT. STEVENSON.

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17, 1894

WOMAN AND THE HOME.

WOMAN IS NOT DISCOURAGED.

are coming, Uncle Sammy, thirty million strong, with a purpose and coming right along—when you seek to stop us with taunt and sneer, tag name, and say we will not scare us—we will get there just the same!

will not drop our woman's sphere, we'll tote it on our back, and ease the wheels of state that seem so like to crack, and the virtues we'll employ to oil the great machine; and righteousness will help to keep it clean.

may hem the Constitution with trench and barricade; you may strive to keep us out, but we'll enter, wife and maid.

strife it with gatlings till it glitters like the sun, but we'll storm your out posts and capture every gun!

—New York Press.

INCONSISTENT "REVERENDS."

There is a class of conservative clergymen, with a following like themselves, who can apparently acknowledge the existence of but one class of women—the wife and mother. Of the noble army of the unmarried—widows, sisters, daughters, and all other unclassified female kin—they are serenely unconscious. That there are of these unmarried, the husbandless and the childless, a little more than a million in these United States, with something like \$60,000,000 falling to the share of Massachusetts alone, is a fact of which they take no cognizance.

There are probably 75,000 in Chicago engaged in the professions, employed in shops, offices, and as domestics in private families. There are among the good, the bad, the indifferent—in short, they are intellectually and morally about up to the standard of the average male human being. Of the widows many have been impoverished by the folly of their sons, who, with a masculine sense of financial superiority which no woman can ever expect to attain, have wasted the mother's substance in unprofitable speculations, leaving her penniless in her old age. There are daughters who, when the father has lost his fortune, have gone out into the highways and byways, and by whatever means that may offer, the underpaid pursuits by which they are permitted to earn their bread, keep an honest shelter over their own heads and the heads of their parents. There are sisters who, having had no opportunity for education in their own poverty-stricken girlhood, hoard up their savings to educate the promising brother or the talented younger sister. There are thousands of successful business men to-day who owe their advancement to precisely such sisterly self-abnegation as this. Taken collectively these women constitute a strong intellectual and moral force, and they contribute many millions of dollars in taxes to the treasury of the United States, whose government denies them representation except by proxy, which is no representation at all. For it frequently happens that the brother who is educated by the sister's earnings holds religious and political opinions radically different from her own, and represents, in consequence, himself alone, and in no degree the woman. In spite of all this there are dull and stubborn folk who refuse to admit that there are any women on this globe except those that live in homes where they have been placed by their husbands, where they are "supported" by their husbands—a deplorable word, in which the whole story of irresponsible vassalage is summed up. There are others who think the same—men like Rev. Dr. Parkhurst, of New York, the much advertised enemy of Tammany, and like the scholarly Cardinal Gibbons. A few months ago, when the constitutional conflict in New York was at its height, Dr. Parkhurst preached vigorously against the movement, and reminded the women that their place was at "home," and that they could do no good in venturing beyond its sacred precincts. However, when he reluctantly, though only tacitly, acknowledged that he could not deal with Tammany single-handed, he

inconsistently urged them to come over and help him. This meant not only to quit their home, but to be plunged, ballotless, into a campaign, which, like that in the Ashland district in Kentucky, meant a personal encounter with vice in its most hideous guise; protracted and minute discussion of things unspeakable; the personal conflict with influences of the basest and the vilest.

In New Zealand last year there were two men of the most dangerous type who had been returned to Parliament again and again. The very first use the women made of their franchise was to retire them without any words or any ado, and retire them permanently. After they had previously registered it took them no longer than the few minutes it required for them to put on their bonnets and walk to the nearest polling booth. It needed only this, without any detailed discussion as to what the men had done, or might do. It is cheering to note that those disfranchised women of New York, the avowed suffragists, who have intelligence and patriotism enough to comprehend that what disfranchisement means for men it means for women, have declined to help Rev. Dr. Parkhurst. They reason, with unquestionable logic, that if they cannot exercise the rights of citizenship on their own behalf it is most inconsistent that they should be asked to reform the evils permitted and promoted by those who are citizens. As for Cardinal Gibbons, who advises women to stay at home, if he will tell the homeless how to acquire homes by such a course, and at the same time how to breathe without air and live without food, he will have solved a problem beside which present political questions pale into nothingness.

To tell the truth, if the minds and souls of men like Dr. Parkhurst and Cardinal Gibbons were turned inside out it would doubtless be found that, without knowing it themselves, they really hold that belief in vogue among Oriental nations, that women have not even so much as an immortal soul except as they acquire it by matrimony—that any marriage is better than none, that any husband who can keep his wife in any kind of a home, no matter how unsatisfactory, is better for "the true woman" than any amount of good she might do for herself and her country in an independent career. Maria Mitchell, Susan B. Anthony, Clara Barton, Florence Nightingale, Harriet Martineau, and Rosa Bonheur are evidently nonentities in the estimation of men like Cardinal Gibbons and Dr. Parkhurst compared to Mrs. John Smith, whose family of ten poorly clad, illy-nourished offspring are a greater acquisition to the country than the perfect fruit of the rarest feminine genius or the purest philanthropy, if that genius and philanthropy must be classified among the unwedded.—Mary H. Krout, in *The Inter Ocean*.

Mme. Magnusson, in charge of the Icelandic exhibit at the World's Fair, is now in Boston. She wishes for \$10,000 to sell her collection of jewels to build a school for girls at Reykjavik, Iceland. Her husband, a scholarly man, is sublibrarian of the university library at Cambridge, England.

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TABLE OF CONTENTS.

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CHAPTER II. ASSYRIA, CHALDEA, EGYPT AND PERSIA. "Chaldeans' seers are good." The Prophecy of Alexander's death. Spiritualism in the shadow of the pyramids. Setho and Psammetichus Prophecies regarding Cyrus. The "Golden Star" of Persia.
CHAPTER III. INDIA AND CHINA. Apollonius and the Brahmins. The creed of "Nirvana." Lao-tse and Confucius. Present corruption of the Chinese.
CHAPTER IV. GREECE AND ROME. The famous Spiritualists of Hellas. Communication between world and world three thousand years ago. The Delphian Oracle. Pausanias and the Byzantine Captive. "Great Pan is dead." Socrates and his attendant spirit. Vespasian at Alexandria. A haunted house at Athens. Valens and the Greek Theurgists. The days of the Caesars.

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CHAPTER IV. THE SHADOW OF CATHOLIC SPIRITUALISM. Crimes of the Papacy. The record of the Dark Ages. Mission and martyrdom of Joan of Arc. The career of Savonarola. Death of Urban Grandier.
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CHAPTER II. DELUSIONS. American false prophets. Two ex-reverends claim to be witnesses foretold by St. John. "The New Jerusalem." A strange episode in the history of Geneva. "The New Motor Power." A society formed for the attainment of earthly immortality.
CHAPTER III. DELUSIONS (continued). The revival of Pythagorean dreams. Allan Kardec's communication after death. Fancied evocation of the spirit of a sleeper. Fallacies of Kardecism. The Theosophical Society. Its vain quest for septs and gnomes. Chemical processes for the manufacture of spirits. A magician wanted.
CHAPTER IV. Mental diseases little understood.
CHAPTER V. "PEOPLE FROM THE OTHER WORLD." A pseudo investigator. Gropings in the dark. The spirit whose name was Yusef. Strange logic and strange theories.
CHAPTER VI. SKEPTICS AND TESTS. Mistaken Spiritualists. Labels on the Spirit world. The whitewashing of Ethelpland.
CHAPTER VII. ABSURDITIES. "When Greek meets Greek." The spirit-costume of Oliver Cromwell. Distinguished visitors to Italian seances. A servant and prophet of God. Convivial spirits. A ghost's tea-party. A dream of Mary Stuart. The ideas of a homicide concerning his own execution. An exceedingly gifted medium. The Crystal Palaces of Jupiter. Re-incarnate literature. The mission of John King. A penniless archangel. A spirit with a taste for diamonds. The most wonderful medium in the world.
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CHAPTER IX. TRICKERY AND ITS EXPOSURE (continued). The passing of matter through matter. "Spirit brought flowers." The ordinary dark seance. Variations of "phenomenal" trickery. "Spirit Photography." Moulds of ghostly hands and feet. Baron Kirkup's experience. The reading of sealed letters.
CHAPTER X. THE HIGHER ASPECTS OF SPIRITUALISM. The theological Heaven. A story regarding a coffin. An incident with "L. M." A London drama. "Blackwood's Magazine" and some seances in Geneva.
CHAPTER XI. "OUR FATHER."
CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

This is the English edition originally published in 1877. It is a large book, equal to 800 pages of the average 12mo., and much superior in every way to the American edition published some years ago. Originally published in 1877, it was in advance of its time. Events of the past twelve years have justified the work and proven Mr. Home a true prophet, guide and adviser in a field to which his labor, gifts and noble character have given lustre.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Physical Decline of Leisure-Class American Women. A paper read before the Woman's Alliance of Syracuse, N. Y., and other Clubs. By Mrs. E. J. Holcombe, M. D. Published by request. Syracuse, N. Y.: Hall & McChesney. Paper. Pp. 61. Price, 25 cents.

This is a sensible and careful consideration of the needs of women regarding health and strength. Exercise, especially that to be had in housekeeping duties; practical knowledge of the hygienic properties of food; intellectual and scientific interest in all that concerns home and womanhood, and less regard to society's demands, with avoidance of social dissipation, are among her specifics for healthful, happy lives for women—while she deals out good advice in regard to the marriage relation and choice of husbands. She especially deprecates the lack of obedience to the laws of health by society women. "The only hope," she declares, "for the physical welfare of our people is the fact that the upper and physically weaker classes are being constantly recruited from the lower and stronger."

The Man in Black. By Stanley J. Weyman. Illustrated. By W. and H. M. Paget, 1894. Chicago: F. Tennyson Neely. Pp. 212. Paper.

This is one of the historical novels which are making this author a deserved favorite in a line altogether his own. In all of them he brings us face to face with the manners, fashions, customs and traditions of the periods of which he writes and this in a most intensely vivid way which make his readers seem to share in the scenes which he portrays so charmingly, and to be partakers in the emotions of the different characters. In "The Man in Black," the principal hero is a pretty lad of ten or twelve, the stolen heir of large estates, who has forgotten his real name. He appears first as the frightened slave of a mountebank performer at public fairs, etc.—the time is 1637, the scene is laid in France. Later he is stolen from the mountebank by "The Man in Black" who practices fraudulent magic and deals in poisons, the boy becomes a vital witness in a tragic case of poisoning and through the trial of the innocent heroine is discovered to be the missing heir. Incidentally the French king and his court with various historic personages come into view. A most interesting story.

The Boy's Own Guide to Fishing, Tackle-Making and Fish Breeding. By John Harrington Keene. Boston: Lee & Shepard, 10 Milk street. Pp. 200. Cloth. Price, \$1.50.

This volume contains the information longed for by the great majority of boys who live near bodies of water in which fish abound. The author is an intelligent and a practical fisherman, descended from a long line of fishermen and is thoroughly qualified by experience to give all the required information. He gives the why and wherefore of all things that are likely to perplex the young angler, as well as the making of each piece of tackling, giving the methods he has himself put in place—all illustrated by suitable diagrams. The work is finished by a comprehensive chapter on the breeding of fishes. The author's style throughout is attractive and his directions are given in such a plain and direct manner as to be easily comprehended and appreciated.

MAGAZINES.

The October number of The North American Review contains many articles on timely and interesting topics by distinguished writers. It opens with two articles entitled "Issues of the Coming Elections." The principles on which the two great parties will go before the nation in the approaching Congressional campaign are outlined with precision and authority by the Hon. William L. Wilson and ex-Speaker Reed respectively. "The Municipal Problems of London" are dealt with in an important article by the Lord Mayor of London. Sir Edwin Arnold writes with enthusiasm of "Astronomy and Religion." Lady Henry Somerset writes of "The Renaissance of Woman," and Dr. Louis Robinson on "The Primitive Child." Other topics are ably treated. The frontispiece of the October Review of Reviews is a reproduction of a photograph of William Cullen Bryant, taken

shortly before his death, and now published for the first time. The centennial anniversary of the poet's birth is the occasion of the appearance in this number of an appreciative article on Bryant's place in our literature from the pen of Mr. William R. Thayer. Among the topics of timely interest singled out for editorial comment is the "Elmira Reformatory System." The editor takes the ground that whether or not Superintendent Brockway has erred in certain details of administration, the signal services rendered by him in the building up of such an institution are not to be ignored. Attention is called to the character of a large proportion of the young criminals with whom the reformatory has to deal and to the remarkable record of apparently permanent reformations.—The Arena for October is very readable. It opens with a clever article on Mr. Henry D. Lloyd, who is known all through the great middle West as a writer upon the economics of the labor movement. It is written by a Chicago journalist, Mr. Henry Latchford. Prof. Joseph Rodas Buchanan writes a forcible word on "The New Education," which is a severe arraignment of the cramming system. A feature of this issue is a symposium of eleven women, representative of advanced social thought, in England, all sections of the United States and Australia. The editor writes deprecatingly of the increase of the military spirit in the States. Prof. Heinrich Hensoldt, contributes the third paper in his series on "Occult Science in Tibet." Dr. Sydney Barrington Elliott writes on the new psychological conundrum of "Prenatal Influence." Walter Blackburn Harte has a good natured, humorous paper on "The Advantages of Provincialism."—The September number of The New Church Independent is devoted largely to heaven and the real philosopher's stone. The former subject is treated of by Joseph Hartman and J. M. Washburn. "Our Associate Spirits" form the subject of an article from the English New Church Magazine. Weller & Son, 144 Thirty-Seventh street, Chicago. \$2 per annum.

The October number of The Manifesto in addition to its interesting "Notes about Home" and articles on "Human Progress" and on other subjects, continues the History of South Union, Ky., which contains some curious local incidents of the Civil War. East Canterbury, N. H.—The Free Church Record for August contains an article by F. E. Abbot, Ph. D. on "The Free Church of the Ideal," and "A Word as to Ethics and the Labor Problem" by W. M. Salter, also Rev. O. B. Frothingham's Address at the Convention of the Free Religious Association. Free Church Record, Tacoma, Washington. Yearly subscription, \$1. Single number, 20 cents.—Humanity and Health gives the leading place in its August-September number to "The Basis of some of the Monster Fortunes of the Metropolis" by Hon. John H. Keyser. The editor, Ella A. Jennings, M. D. has an article on "Heredit, Its Possibilities." The labor question is treated by M. J. Archer in "An Object Lesson." Ella A. Jennings, M. D., 93 Clinton Place, N. Y. Single copy 10 cents. \$1 a year.—The Christian Science Journal "Thought" for September contains a number of short articles, the first place being given to "The Tempter" by Leo Virgo. Frederick Baker Townsend in "Christian Science in a Nutshell" states that its leading principle is "repetition." Unity Book Company, 511 Hall Building, Kansas City, Mo., \$1 per year. 10 cents per copy.—The Peacemaker and Court of Arbitration continues its good work in the interests of peace. Its recent number contains, in addition to editorial and other matter, the official report of the Twenty-eighth Anniversary of the Universal Peace Union. Philadelphia, 123-125 North Fourth street. Single copies, 10 cents. Yearly subscription, \$5.—"The Christ Idea" is the leading article of the September number of "Progress," the independent freethought journal published in Trinidad. Most of the other contributions are of special local interest. Emmanuel dos Santos, 15 A. Upper Prince street, Port-of-Spain, Trinidad, B. W. I. Price 4 cents.—The "Plowshare and Pruning Hook" for September contains hints for organic co-operation on the Koreshan system of commercial exchange, with several thoughtful articles on economic questions. Chicago, Ill. \$1 per year.—The Freethinkers' Magazine for October has for frontispiece a good likeness of Mrs. Lulie Monroe Power, editor of the Iron Clad Age, and in the editorial department there is an interesting sketch of this lady. T. B. Wakeman writes about Thomas Paine; Ingersoll on "Suicide" is reproduced.

Dr. C. J. Lewis has an article on "The Lobby." There are other notable papers. The editor has some sensible remarks on the folly of liberals (so-called), in defending the right to send indecent literature through the mails. There are numerous editorial notes of interest, 213 E. Indiana st., Chicago.—The October number of the International Journal of Ethics contains several valuable articles, among others "Luxury" by Prof. Henry Sidgwick, "Women in the Community and in the Family" by Mary S. Gilliland, and "Ethics and Biology" by Edmund Montgomery. International Journal of Ethics, 118 S. Twelfth street, Philadelphia. Yearly, \$2.50. Single numbers, 65 cents.—The Ladies Home Journal has issued for presentation to its patrons and friends an "Intro-Mural View" of the various departments of its new building, 421, 427 Arch street, Philadelphia. It is well illustrated and furnishes good evidence of the great success which that valuable journal has achieved.

We learn that Dr. Oliver Lodge (accompanied by Mr. F. W. H. Myers) has recently been in the South of France investigating some of the physical phenomena which occur in the presence of Eusapia Palladino, while in a state of trance, and that it is probable that he will shortly make a report on the subject at a meeting of the Society for Psychical Research. Professor Ch. Richet, of Paris, has also been engaged in the investigation, and it was owing to Professor Richet's invitation that Dr. Lodge had the opportunity of observing these remarkable occurrences. Pending the publication of a critical report it is not easy to discuss the results, further than to say that Dr. Lodge's conclusions are likely to be of considerable interest to our readers.

How to Magnetize; or, Magnetism and Clairvoyance. By James Victor Wilson. The object in sending forth this little manual is to draw attention to the fact that many persons, perhaps one or more in every family, possess the power of assuaging pain, without recourse to the use of drugs. It was written by a young man of great promise as a mathematician, who died not long after its first publication, and as may be expected its instructions are given in a precise and clear style. In addition to magnetism proper it treats of somnambulism and clairvoyance, which the author thinks may be rendered of much use in medical treatment. In an appendix is reprinted an address on "Animal Magnetism as a Therapeutic Means," delivered by Dr. W. H. Fleming before the Homeopathic Medical Society of the County of New York, which is largely taken up with an account of the experiments of Baron Reichenbach. Altogether this is an admirable little book. (Price 25 cents.)

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FAREWELL RECEPTION TO WALTER HOWELL.

Dr. John C. Wyman, Brooklyn, N. Y., writes October 16: Brother Walter Howell was given a farewell reception last Sunday evening at the home of Judge A. H. and Mrs. Dailey who were the genial hosts of the occasion. Many friends gathered to bid our brother "good-bye and God speed" on his trip to San Francisco, where he will commence his lecture work in a new field of labor. Judge Dailey, S. S. Gordon, Col. Graham and other friends made remarks eulogizing Brother Howell's work among us, and after an eloquent address by Brother Howell, the following resolutions were unanimously adopted:

Whereas, our much esteemed friend and brother, Walter Howell, is about to leave us for a while to minister to a society in San Francisco, and whereas,

We of this city of Brooklyn, have been greatly blessed intellectually, morally and spiritually by his inspired teaching, and whereas,

We recognize in him a speaker of more than ordinary merit, whose sincerity and honesty are an honor to the cause of Spiritualism and humanity, entitling him to rank among the aristocracy of head and heart, therefore be it

Resolved, that we deeply regret his departure from our midst, and indulge the hope that ere long he may return to us again.

Resolved that we send with him our fraternal greeting to our brethren in the West, and at their hands bespeak for this earnest advocate of our cause, a hearty welcome.

Resolved, that while we can express but a very little of the gratitude we feel towards our brother for his labor of love and self-denial among us, we bespeak for him the further care and guidance of the Spirit-world, so that his ministry may continue to be prolific of joy to himself, and as a fountain of living water unto those to whom he shall minister, from which may ever flow streams of spiritual truth, which shall remove the sting from death, reveal the purpose of life, and redeem the world.

Resolved, that a copy of these resolutions be sent to each of the spiritual papers for publication.

Signed in behalf of Mr. Howell's many Brooklyn friends and members of the "Church of the New Dispensation."

A. H. DAILEY, President.

A. G. KIPP, Treasurer.

Carolina Bruce and Agnes Kjellberg, two Swedish ladies, have received honorable mention at the Paris Salon for sculpture. The latter holds the scholarship of the Swedish Academy.

The death of James Anthony Froude removes from the field of English letters a prominent figure. He was a brilliant historian, but not profound; interesting, but not always accurate. In some respects as an historian and essayist he resembled Macaulay, who is now read more for his style than anything else.

William Gardner, Green Island, N. Y., writes: F. A. Wiggin, one of our lecturers, a public test medium and answerer of sealed letters, said one day in the course of his lecture, this: "There is on this camp ground (Queen City Park) a medium who is under the control of the late John C. Bundy and she is trying to do the work of Bundy—to divorce the phenomena from Spiritualism—and I predict the death of THE RELIGIO-PHILOSOPHICAL JOURNAL in three months, and you will see its obituary written and printed." I was presiding at the time, and when Wiggin closed I said that he

had made an untrue statement about Mr. Bundy—that I knew him and his work all the time he conducted the paper, and instead of trying to divorce the philosophy and the phenomena of Spiritualism he did a grand work in trying to expose and eliminate fraud from the phenomena. My statement received hearty applause and a lady in the audience, a Mrs. Dr. Nichols of Barre, Vt., arose and said that she felt very much hurt by what Mr. Wiggin had said, for she knew Mr. Bundy to be one of the best friends that true mediums ever had; she was a public medium eighteen years in Chicago during Mr. Bundy's time. Wiggin did not utter another word in public on that subject. He was fairly caught at our camp last year in opening sealed letters to answer them." Mrs. Nichols is remembered here as a woman of high character. She knew Mr. Bundy well and can speak of his attitude toward mediums from personal knowledge. Mr. Wiggin will prove to be a false prophet in regard to THE JOURNAL, as, according to the above letter, he was shown to be a trickster.

The reviews in many Spiritist publications recently of his work on "Magnetism and Spiritism" of the Abbott Mag. Almagnana, who died in the beginning of 1853, have neglected to notice, perhaps through ignorance, the fact that this good priest was a powerful musical medium. In fact Abbott Almagnana, who in his last years became blind in both eyes, played musical instruments and sang, inspired by his mediumship. He used to improvise on his guitar heavenly melodies, the very charming expression of which moved his auditors to tears. His voice, now grave, now deep, now more cheery, even most merry, did not seem much like that of a poor old blind man burdened with the weight of years and infirmities, but it was that of a young man in all the fullness of life and vigor. These remarkable phenomena were then most rare.—Annali dello Spiritismo.

Mr. James Emery, Buckport, Me., writes us in regard to the performances of Mrs. Annie Abbott, the Georgia magnet, at Belfast, Me., on which occasion he was one of a committee of twelve appointed to observe and investigate what occurred. Prof. Dudley A. Sargent, (who is in charge of the Harvard gymnasium) was present, but not on the committee though invited to serve. He declared that the woman's power was muscular and that the feats performed were nothing more than tricks. Mrs. Abbott asked him why he did not come upon the stage during the performance and offered to give \$500 to charity if he could do what she had done, he to give the same amount if he failed. Mr. Emery states that Prof. Sargent was very emphatic in his language, but thinks none of the committee concurred with him. After describing what took place, similar in character to what has often been described in the daily papers, Mr. Emery says, "I think the article in THE JOURNAL last week comes pretty near the solution, but not quite. There is something in regard to where she in some cases, places her hands or touches a person whom she wishes to control."

The following in regard to "the Georgia magnet" is from a recent issue of the Springfield (Mass.) Republican: Mrs. Annie Abbott, "the Georgia Magnet," made a mistake when she visited the New York World to exhibit her marvelous power of making herself light or heavy as she chooses. She stood on a board, and the stoutest editor couldn't lift her, although she weighs but ninety pounds. Nevertheless there was a skeptic present, the lively Nelly Bly. She per-

suaded Mrs. Abbott to make her heavy, too, and then the editor couldn't lift Miss Bly; the same thing happened with a little office boy who weighed less than sixty pounds, half of Miss Bly's weight. Miss Bly was still a skeptic. She went out with one or two of the admiring editors, caught the little office boy and immediately made him so heavy that he couldn't be lifted; then she made herself heavy as successfully as the Georgia magnet could do it. Sandow, the strong man, came in and couldn't stir Nelly Bly from her feet. She had discovered the secret. When the magnet puts her left hand on the lifter's left hand and her right hand under his collar flat against his back, the stoutest man cannot lift her any more than he could pull himself over a fence by his boot-straps—he is simply lifting against himself. That is all there is to the lifting feat. It is a pretty trick.

Experiences in the Investigation of Spiritualistic Phenomena and Reply to Objections, is the title of a valuable paper, by John Hooker, of Hartford, Ct., reprinted from the Psychical Review. Mr. Hooker is firmly convinced that phenomena observed by him during his investigations into the truth of Spiritualism are beyond reasonable doubt due to spirit agency. Mr. Hooker is a man of acute and logical mind as well as of high character, and as a lawyer of large practice and knowledge, he may be supposed capable of forming a just opinion, not only of the bonafides of the experiences he has had, but also of their origin. It is about time that those who regard themselves advanced thinkers and yet deny or ignore such phenomena as Mr. Hooker (and Prof. Barrett in an address referred to in another column of this issue of THE JOURNAL) discuss, consider whether they are not lagging in the rear of scientific thought, whether they are not in a state of intellectual rigidity which closes their minds to important truths of the age.

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Rev. John Reid, Jr., of Great Falls, Mon., recommended Ely's Cream Balm to me. I can emphasize his statement, "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, Pastor Central Presbyterian Church, Helena, Mon.

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—BY—
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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

G. W. Eichelberger, Secretary of First Spiritualist Society of the South Side, Chicago, sends the following with request that it be published: Mr. J. Fank Baxter of Boston, Mass., lecturer, vocalist and medium, will begin a six weeks engagement with this society at Auditorium Hall No. 77, 31st street, commencing on Sunday, October 21st, afternoon and evening. Mr. Baxter's work in the great cause of Spiritualism has been long and favorably known and needs no comment at our hands. We bespeak for him large audiences and a generous reception by the Spiritualists of Chicago and vicinity.

The people who visit the Lincoln's monument (paying twenty-five cents) find it scarred and mutilated from the attacks of relic hunters and the tomb where the body has rested for twenty-nine years is in a neglected and dilapidated condition. At a special meeting of the trustees of the Lincoln Monument Association held July 24, 1894, resolutions were adopted looking to the transfer of the monument and grounds to the State of Illinois on condition that the same shall be preserved as a sacred trust, kept in good repair and open to the public at all proper hours as a shrine of liberty and a monument of love. This should be done.

Oliver Wendell Holmes was deeply interested in psychical problems. The last time we saw him was at an entertainment given by Bishop, the mind reader, to about a hundred persons, invited to witness his feats and verify his powers. It was at Hotel Vendome, Boston. Among those present were Revs. James Freeman Clarke, Brooke Hereford and M. J. Savage, Col. Higginson, Prof. William James and Dr. Morton Prince. Dr. Holmes was among the most interested observers, but what his impressions of the performance were we do not know. Dr. Prince thought it proved only muscular sensibility; Mr. Savage thought it proved thought-transference; Col. Higginson said that whatever Bishop's power might be, his bearing was very much like that of a charlatan, which on that occasion was true. Years ago Dr. Holmes wrote ably in regard to the unconscious powers of the mind. Lillian Whiting in a letter to the Inter Ocean, says: "The keynote to the charac-

ter of Dr. Holmes, as revealed to his more intimate personal circle, and as yet untranslated into biographical record, is found in his intense interest in the mysterious problem of the relation between the soul and the body; of the transubstantiation of physical supplies into spiritual force. He was an evolutionist in a far wider and higher sense than that of Darwin, for his view of evolution contemplated the progress of the soul after leaving this body. That inscrutable link that holds body and soul in identity during life, and that being broken produces the change we call death, haunted his imagination. For this trend of his interest there was combined the intuition of the poet and the penetration of the scientist.

Luther Colby, founder and late editor of the Banner of Light passed from earth life October 7th, at the ripe age of eighty years. His demise was not unexpected, since it was well known to his friends that he had for some time felt the depressing influence of age and disease and that the Banner was conducted by younger minds. Mr. Colby was born at Amesbury, Mass., October 12, 1814. He learned the printer's trade and worked on the Boston Post some twenty years, passing through every grade from the composing to the editorial room. He became convinced of the truth of Spiritualism and in 1857 he established the Banner of Light of which he has since been known as the editor. He had a wide reputation among Spiritualists and the Boston papers which give quite full notice of his life, all agree that he was an honest believer in Spiritualism and did much to promulgate its teachings. He had a strong conviction that he was aided by spirit friends. Says the Banner: "Mr. Colby was from the first aided in his labors by unseen powers; he was (and so willingly acknowledged) in an especial sense cared for by the Invisible Workers in the Higher Life, and was himself endowed with a mediumship, involving the clairvoyant, impressional and automatic-writing phases—which as to its results has often called out the wonder and astonishment of his friends and co-workers in the mortal." John W. Day succeeds as editor of the Banner of Light, Henry W. Pitman being associate editor and Isaac B. Rich business manager. One after another the veterans of every cause pass to the unseen realm and younger workers take their places. (This notice of Mr. Colby's death, which was in type and intended for last week's issue, was inadvertently omitted in making up the forms.)

We have received four numbers of Revue de la France Moderne, each of which contains some article having reference to occult phenomena, or spiritism. The number for May contains an account of the alleged discovery of the Gogebic Mine by Mrs. Chynowith through spirit messages and her career in California. The number for June contains a similar account of the introduction into France of table tipping, etc. In 1853 the Emperor was talking with his prefect and insisting on his trying something to arouse and amuse the Parisians. The journey of the Pope had lasted as a topic for some time but had been worn out; the prefect must find something new. On his return home he happened to take up a paper containing an account of the tipping of tables and on the next day he sent an order to all the journals to make mention of this new phenomenon, and discuss it whether for or against, it mattered not. The secret agents received an order to have the matter talked about in the cafés in Paris and soon the city was filled with the new sensation. Ministers, doctors, professors,

artists, in fact almost everybody was soon trying to have the phenomenon produced in their presence. In the July number he cites several distinguished men as giving opinions favorable to the theory of Spiritualism. Alexander V. Humboldt, Victor Hugo, Arsene Houssaye, Gibier, Figuiet and others. Victorian Sardou, the dramatist, thus expresses himself: "I have obtained for more than forty years designs produced by spirit power and at a time when the ignorant alone knew what the wisecracks are beginning to suspect to-day—and for forty years I have been amazed at the perfect imbecility with which official science has refused to admit facts which barely as facts are bound to impress themselves as true upon whomsoever is willing to make himself acquainted with them." The mother of the actress, Loie Fuller, claims to have a spirit photograph of deceased friends. The opinions of the "Adepts of Spiritism," is continued in the next number. It is encouraging for the friends of Spiritualism when such a reputable monthly as this permits the discussion and investigation of this class of facts.

THE JOURNAL AS AN ADVERTISING MEDIUM.

The following unsolicited letter just received explains itself:

Office of T. C. Best & Co.,
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Mr. B. F. Underwood, Editor THE JOURNAL.

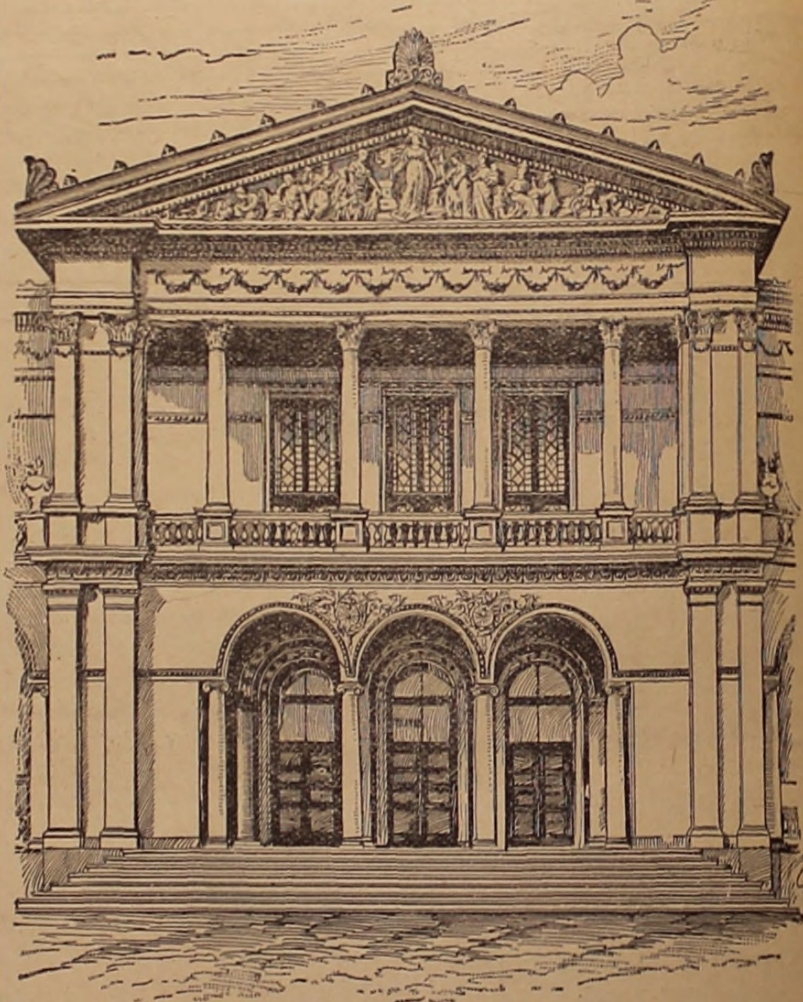
NAL.
Dear Sir: A short time ago we were induced to give THE JOURNAL an advertisement, although doubtful of its being of any value to us, for we believed the people among whom it circulated were not of the class that would be likely to buy anything in our line, or even ask for catalogues.

We must say that we are having a gratifying disappointment, for requests for catalogues are coming in, and we are encouraged to expect some sales through this means of introduction to probable customers—all we could hope for from an advertisement in any paper.

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